The Churchman.

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"The Church of the Living God, the Pillar and Ground of the Truth."

[Whole Number 1235

JOHN HECKER. PROPRIETOR.

NEW-YORK, NOVEMBER 18, 1854.

{ At No. 111 BROADWAY,
{ In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	8½ " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	9 "
[Sunday services, 10½ A. M. and 3½ P. M.	
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½	
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
Church of the Transfiguration	½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles	9 "
Church of the Holy Innocents	9 "
On Saints' days and other Festivals, 2d service 11	"
St. Luke's Church, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at 5	"
Grace Church Brooklyn Heights	9 A. M.
St. Mary's Church, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at	7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

NOVEMBER.

19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
30. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority.

[The proper Service for the Day is printed immediately before the Family Prayer.]

November 23. Maryland, Wisconsin, New Jersey, Florida.

do 30. Maine, New Hampshire, Massachusetts, Kentucky, Pennsylvania, Rhode Island, Indiana, Ohio, North Carolina, New York.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or The Birthday of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

THE CHURCH AT HOME.

New York.—Appointment of the Consecration of the Provisional Bishop Elect.—The Consecration of the Rev. Horatio Potter, D.D., as the Provisional Bishop of the Diocese of New York, will take place, if the Lord will, on Wednesday the 22d. inst. in Trinity Church, in this City. The Rt. Rev. Dr. Brownell is expected to be present, and preside.—The Sermon will be preached by the Right Rev. Dr. Fulford, Lord Bishop of Montreal. The Clergy are requested to assemble and robe in the North Vestry Room at ¼ past Ten o'clock. For the Lay Delegates to the late Convention of the Diocese, seats will be reserved in the Middle Aisle, for which Tickets can be obtained on their application, on and after Saturday next, at the Depository of the Church Book Society, No. 637 Broadway. For admission to the other parts of the Church, no Tickets will be required; the Alms at the Offertory will be appropriated to the Missionary Fund of the Diocese. The Service will commence at Eleven o'Clock. By order of the Committee of arrangements.

Benj. J. Haight, Secretary.

⁂ It is deemed but proper to say, that the announcements made last week in some of the papers, in reference to the time and place of the Consecration, were wholly unauthorised.

An ordination has been held at St. Paul's, Sing Sing, by the Bishop of Indiana, (acting at the request of the Standing Committee,) when Mr. John P. Lundy, late a Minister of the Presbyterian denomination, was admitted to the Holy Order of Deacon.

The church asylum instituted at Troy was formally opened last week, with appropriate religious exercises. The business was commenced by the Rev. Dr. Coit, who, in a brief address, spoke of the propriety of invoking God's blessing upon the enterprise of christian charity. It was, he said, but indeed "the day of small things;" but an humble offering made in the spirit of christian faith and charity, God would not despise; and he trusted that this small beginning would, by God's blessing, open the way to a more extensive field of usefulness in the work of christian charity and love. After Prayers by the Rev. Mr. Tucker, the Rev. Mr. Temple read the 13th chapter of the first Epistle to the Corinthians. The Rev. Mr. Mulchahy then briefly addressed the meeting. He rejoiced in the establishment of an institution of this character in Troy. It was to him a source of gratification that the plan of the Church Asylum originated in the Brotherhood of St. Barnabas; a society designed to stimulate the sympathies of the same household of faith, and invite them to deeds of love and charity. He was pleased to see the hearty concurrence of all the Episcopal congregations of the city in the good work. They were thus enabled to realize more fully their relations as members of a common brotherhood and children of a common Father. After the singing of the 100th Psalm, the Rev. Mr. Spencer offered the concluding collects, and the Rev. Dr. Coit pronounced the benediction. The Asylum, which is under the charge of an efficient matron, was opened for the reception of inmates last Monday.

New Jersey.—The first ten days of the new Term have brought in two hundred and twenty pupils to the institutions at Burlington.

Rhode Island.—The following is the official acceptance by Dr. Clark, of the Bishopric of the diocese, addressed to the Committee of the Convention:—

Hartford, Nov. 1, 1854.

Gentlemen:—I have received, through you, official notice of my election to the Episcopate of the Protestant Episcopal Church in the Diocese of Rhode Island, and having given to the subject that serious consideration which its importance demands, I am now prepared to signify to you my acceptance. I do it, however, with a sincere distrust of my ability to discharge the responsible duties of this sacred office, and earnestly praying that I may be endued with strength and wisdom from on high.

Your obedient servant in Christ,

Thomas M. Clark.

The Rev. Thomas H. Vail and William T. Grinnell, Esq.

It is expected that the consecration of the Bishop-elect will take place about the close of this month.

Maine.—The Bishop has lately been visiting the newly organised parish of Trinity, Leinster, where he confirmed eight persons, and St. Stephen's, Rutland, where he confirmed nine. The Bishop preached on both occasions.

Massachusetts.—The Bishop has lately been on a tour of Confirmation, and confirmed as follows:—Springfield, confirmed 4; Clappville, 4; Worcester, 5; Ashfield, 2; Lanesborough, 2; Pittsfield, 5; Vandeusenville, 1; Great Barrington, 6; Otis, 2; Wilkinsonville, 3.

Pennsylvania.—On the 3d inst. the Bishop made a visitation to Franklin county, when he consecrated the chapel of Mont Alto, at the Iron works of Major Hughes, and ordained to the Priesthood the Rev. Edward Kennedy, who has been officiating there in connection with Petersburg and the vicinity, as missionary of the diocese. Morning Prayer was said by the Rev. J. B. Morss, of Carlisle, assisted by the Rev. W. Ayrault and the Rev. J. C. Passmore, of Hagerstown, Md. The candidate was presented by the Rev. Mr. Morss, who assisted the Bishop in the administration of the Communion. A large and attentive congregation were assembled to witness the interesting services of the Church, which consumed most of the day; the Bishop, catechising the children, and administering the rite of Confirmation, performed nearly all the services appertaining to his office.

The Church is built in the Gothic style of architecture, and is the result of well directed efforts on the part of a lady who has, by her exertions, obtained most of the funds from a distance. Its location is in a grove of oaks, surrounded by the humble cottages of the workmen of the iron mines and forge; and we trust it is to be the instrument of doing much good to them and the children committed to their charge. Rev. Mr. Kennedy is to be permanently settled, and, in connection with Petersburg, be the missionary for these parts.

The *Bishop White Prayer-Book Society* held its 21st anniversary in St. Luke's church, Philadelphia, on the evening of the 31st ult. In the absence of the Bishop, the chair was taken by the senior Vice President, the Rev. Dr. Dorr, who opened the meeting with appropriate devotional exercises. The Annual Report was read by the Rev. Dr. Newton, from which it appeared that during the 20 years of its existence the Society had printed and circulated more than 120,000 copies of the Prayer-Book. The Rev. F. Vinton, D.D., of Brooklyn, and the Rev. D. A. Tyng, of Philadelphia, addressed the meeting in eloquent terms. The collection amounted to about $155.

Iowa.—We understand that the recently consecrated Bishop has been on a visit to his diocese, for the purpose of selecting a location for his residence. He preached twice to large congregations in St. John's Church, Dubuque, which is under the charge of the Rev. R. D. Brooke. From that point he passed down the Mississippi, and visited the parishes in the river towns and in the interior. As soon as the necessary arrangements can be made, he will take up his residence in his diocese; but it has been urged that he should spend the coming winter in presenting the claims of Iowa to the friends of the Church at the East and South. It is highly probable that he will adopt this plan.

THE CHURCH ABROAD.

Canada.—We are gratified to learn (says the *Church*) that a Normal and a Model School have been opened in London, (C. W.,) under the supervision of the Rev. M. M. Dillon, with the sanction of his Lordship the Bishop of Toronto. The preparations are complete for the reception of young persons of either sex to be trained as school teachers, without any charge except for such books as they may require; and these will be furnished at a very reduced price.

England.—New churches have been consecrated by the Bishops of Salisbury, Oxford, and Hereford, under very gratifying circumstances.

Convocation had been further prorogued by the Vicar-General, acting on behalf of the Archbishop of Canterbury, to the 17th inst.

The case of Archdeacon Denison continued to be the subject of much interest in the Church, and there was a general condemnation of the Primate for appointing so packed a jury. But the opinion was gaining ground that the whole affair would fall through.

A Training College for the diocese of Exeter had been inaugurated with great ceremony. The proceedings commenced with Divine Service, at twelve o'clock, in the nave of the Cathedral. It was computed that there could not have been fewer than 2,500 present. Among the congregation were Earl Fortescue, Lord-Lieutenant of the county, Viscount Ebrington, Sir J. Duckworth, Bart., M.P., Sir Thomas Acland, Bart., M.P., Sir John Patteson, and many other noblemen and gentlemen of the district. The Mayor and Corporation of Exeter also attended, in their official costumes. The Clergy present at the service included the Bishop of the diocese, the Dean, the Rev. Chancellor Martin, the Ven. Archdeacon Stevens, the Ven. Archdeacon Bartholomew, the Rev. Chancellor Harrington, the Rev. Sub-Deacon Stephens, Prebendaries Dornford, Ford, Woollcombe, Hole, Luney, Johnson, and Oxenham. The Rev. J. Corfe, assisted by three other Priest Vicars of the Cathedral, said and chanted the Service. There was a full Choral Service on the occasion, and an anthem was sung by the choir, the words of which were taken from the 81st Psalm. The Sermon was preached by the Lord Bishop, who took as his text the 10th verse of the 4th chap. of the First Epistle of St. Peter, viz.:—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The sermon is described as an eloquent exposition of the true principles of education as a divine thing. There were obligations in this respect which Churchmen could never fritter away. And he boldly insisted on the duty of opposing the popular desire of generalising the Christian doctrines in education, under the plea of its being a scheme of universal comprehension, if carried out to its legitimate extent, would be more really a scheme of universal exclusion; for while it might be said to include all *persons*, it must exclude all *principles*. The religious instruction to be given on the generalising plan must be regulated by the belief, or want of belief, of those who believed least. Such must be the result of every attempt to leave the plain, simple, honest course of inviting all to direct the religious instruction of those whom it was their duty to instruct according to their own belief of what was truth. The interests of both would be better secured by that course than by any other. In conclusion, he need not detail the merits of the particular institution which had brought them together that day, with one mind and one heart, to call down the blessing of God upon it, and upon those who would be trained within it. He rejoiced to see such an assemblage as was then before him, to see all differences of opinion, of feelings, and, might he add, of party, merged in the one great common object of securing for the poor classes a supply of teachers.—At the conclusion of the service a collection was made at the doors, when the sum collected amounted to £176.—A procession, including a large number of the Ecclesiastical and Civil authorities, and a band, was then formed, and on arrival at the College, there were altogether about 40,000 spectators. The assemblage, led by the students of the college, first sang four verses of the 23rd Psalm; after which the Rev. Chancellor Martin read several appropriate sentences of Scripture, the spectators duly responding. The Rev. Chancellor next offered up a suitable prayer. This was followed by the Lord's Prayer; and after the assembly had sung four verses of the 100th Psalm (old version), the Diocesan solemnly pronounced the Apostolic Benediction. The Bishop then formally delivered the key of the College to the Reverend Principal, with a brief address. His Lordship also addressed the students in training, and gave them his blessing.—In the evening a dinner to celebrate the event took place at the London Hotel, and several speeches were delivered. The Bishop was well received by the large and distinguished party, and his health was drunk with the utmost cordiality. In acknowledging the toast, his lordship said he had laboured heartily at the work they had that day accomplished, and he had been delighted in the course of it to witness that uniform and growing interest in it taken by the laity of this county, and which had at last expanded into the noble and magnificent display of unanimous feeling that they had seen that day, and which was the great security to them, not only for the perpetuation of the blessings of the institution, but also of the best interests of the country. Testimonials were also presented to Chancellor Harrington and Mr. Force (the Secretary,) for their zealous exertions in promoting the foundation of the College.

A special general meeting, convened by the Society for the Propagation of the Gospel in Foreign Parts, had been held at their rooms, in Pall-mall, for the purpose of considering the means to be adopted for maintaining an additional number of clergymen to minister, under the direction of the Ecclesiastical authorities on the spot, to our sick and wounded soldiers at the seat of war in the East. The Bishop of London presided, and was supported by the Chaplain-General of the Forces, Mr. A. J. Beresford Hope, Major the Hon. H. Powys, Lieutenant-Colonel Moorsom, Lieutenant-Colonel Grant, R.A., Sir Frederick Rogers, Bart., and a large body of the more prominent clergy and laity. The Rev. E. Hawkins read a statement prepared by the Standing Committee, to the effect that, with the sanction of the proper authorities, they had determined to send out, without delay, as many clergymen as the funds placed at its disposal will admit; and it desired gratefully to acknowledge the liberality of her Majesty's Government in undertaking, not only to provide a free passage, with suitable accommodation and service, for all who may be appointed to this work of piety and charity, but also to make an allowance towards their maintenance. For the means of carrying out this design, the Society appealed to the countrymen of those who have so freely shed their blood at the call of duty.—This was unanimously adopted, and resolutions were passed for bringing it into effect. A committee, consisting of the Chaplain-General to the Forces, Lieutenant-Colonel Grant, Lieutenant-Colonel Moorsom, Lieutenant-Colonel Short, the Hon. Major Powys, and Capt. [illegible] (with power to add to their number), was then appointed to manage the fund, and it was arranged that on Wednesday, November 1, there should be a public meeting, at Willis's Rooms, to direct attention to the duty of sending additional clergymen to the seat of war. The Rev. Prebendary Murray, on the part of the Society for Promoting Christian Knowledge, offered to assist the movement by the grant of any number of books that might be required. The Chaplain-General to the Forces said, he had that day bought books to the amount of £70 on behalf of the Government, which would be forwarded forthwith to the hospital at Scutari. The Bishop of London stated that St. John's House, Westminster, of which he was president, had sent out six of the number of nurses, who had come forward the moment they heard of the want that existed. They expressed great eagerness to go, without saying anything about remuneration. They would be accompanied by the Rev. C. P. Shepherd, the Chaplain of the institution. The Rev. Edward Owen, Fellow of Jesus College, Oxford, and the Rev. C. E. Haddow, Curate of Crayford, who were in the room, were going out, and in the name of the Church he (the Bishop) thanked them for the disinterested zeal which had led them to encounter such great difficulties for the sake of Christ and his Church. The Rev. Mr. Dealtry, a son of the excellent Bishop of Madras, had also offered his services, if required. The Rev. E. Hawkins stated some details with regard to the proposed plan of operations, and expressed a hope that Churchmen would come forward at once in aid of the work now so well begun. A vote of thanks to the Bishop of the diocese was agreed to, and several handsome subscriptions were handed in, the Right Rev. Prelate himself liberally heading the list. The meeting then separated.

THE WORLD AT HOME.

Sentence on Dr. Graham for Killing Col. Loring.—His Honor Judge Mitchel has passed the sentence of the law in this case, in the Court of Oyer and Terminer. After recapitulating the more prominent circumstances of the crime, he said that they were such, "that if there had been in our statute a discretion of manslaughter in the first degree, applicable to cases of affrays, and the Jury had found you guilty of that higher grade of offence, the Court would have been bound to carry out their verdict.—You first insulted Major Loring and his wife," he continued, "at the door; you next met him at the stairway—you armed, and he unarmed; he remonstrated with you on your previous misconduct, perhaps as angrily as he had done before; you again insulted him and his wife, and called him a liar; he returned these insults with a blow from his naked hand, and you, the original aggressor, stepped back, and, closing on him, drew your sword and killed him on the spot. It is proper, therefore, that the extreme punishment, applicable to the offence of which you are convicted, should be inflicted; and your sentence accordingly is, that you be imprisoned in the State Prison for seven years. My duty as a Judge," he added, "is discharged. As a man who would not cease to feel even for one convicted of the greatest crime, I may say you have my compassion, because I would believe, as your counsel suggested, that you felt most bitter pangs, rather for the irreparable injury you have inflicted on the family of Major Loring, than from the dread of any suffering which the law would inflict on you. For all, it would be well to remember, that if a spirit of conciliation or of kindness could have rested over you for but a few moments, you and your friends would have been spared this disgrace, and Major Loring might still have been in the enjoyment of life in the bosom of his family." The prisoner resumed his seat, and was subsequently removed. He will not, it is said, be taken to the State Prison until the bill of exceptions to his conviction is decided.

Riots at Williamsburg.—Serious and fatal riots have occurred at Williamsburg. Their origin was the late election, when Mr. Harrison was killed by the Irish, and this caused so much exasperation, that two or three days afterwards a procession was got up, evidently with the view of retaliating upon them. There were many of them armed, and they fired repeatedly as they went along. In Second-street, between North Sixth and North Seventh-streets, some person fired from an alley window upon the procession without effect. A young man named Bennett narrowly escaped being shot; a ball struck his left shoulder, but having near spent its force, lodged in the coat sleeve without causing a wound. They then made an attack upon the Roman Catholic Church of St. Peter and St. Paul, with the avowed intention of burning it down. The military, who had already been called out, were furnished with ball-cartridges, and marched at once to the scene. The rioters, however, had quietly dispersed. Spies were stationed throughout the city, and the movements of every man in the streets were closely scrutinized. The Mayor was very active, and frequently addressed the mob, urging them to return to their homes, which they at length did. Several of the ringleaders have since been arrested. On the next afternoon, the Irish Romanists threatened to take revenge by destroying the places of worship of their antagonists—having first placed strong guards of men in their own churches to protect them. In consequence of this alarming state of things, the military were marched to the disturbed districts, and afterwards took up their head-quarters at the Odeon. To prevent an attack on the churches, Col. Smith stationed a guard at the Roman Church in Second-street; another at the Roman Church in Leonard-street; and a third at the Methodist Church in North Fifth-street. The Mayor issued a proclamation, commending peace and good order, and the danger passed away.

Loss of Another Ocean Steamer.—The steamship *Yankee Blade* has been lost in the Pacific. She left San Francisco for Panama, with 800 passengers and $163,000 in specie, on the 30th of September. The next day, while fifteen miles above Point Conception, enveloped in fog, she struck a reef of rocks, and in twenty-five minutes sunk below the promenade-deck. In vain attempts to seek the shore, and washed overboard from the wreck, some thirty were lost. The remainder were taken off by the steamer, and mostly carried back to San Francisco. The specie was sunk. The passengers blamed the captain. The captain attributes the accident to some under-current. The Coast Survey says that an irregular variation of the mariner's compass prevails in the channel where she went down.

Failures and Forgeries in California.—It appears by the late arrivals from San Francisco, that great excitement had been created by failures and the detection of forgeries. The most remarkable is that of Henry Meiggs. He lately failed for about $800,000. It was then discovered that he had forged some $500,000 worth of Comptroller's Warrants; then he over-issued stock of the California Lumber Company (of which he was President) to the amount of $250,000, and concluded with forgeries of $50,000 on different firms. Having hypothecated the warrants and stock, he took away his family and his brother, the new and popular (Know-Nothing and Reform) Comptroller, and probably some $200,000 in money, and, on the 3d, departed in his bark "American" for parts unknown. Rumours of forgeries and failures in other quarters prevailed.

Mortality of New York.—The deaths in this city last week numbered 404, presenting an increase of five over the preceding week. Of these, 109 were under one year, and 104 from one to ten years of age. Consumption carried off 61 persons, convulsions 33, dysentery 12, croup 16, and diarrhœa 11. There were 13 deaths from inflammation of the lungs, 8 of inflammation of the brain, 31 of marasmus, 9 of disease of the heart, 8 of scarlet fever, and 7 of typhus fever. There were two persons killed by falls, two murdered by stabbing, one killed by blows, and two drowned. Ten deaths occurred at Bellevue Hospital, seven at the City Hospital, four at the Penitentiary, two at the Lunatic Asylum, nineteen at Ward's Island, three at Randall's Island, two at Blackwell's Island, and one at St. Vincent's Hospital. Of the whole number 250 were natives of the United States, 78 of Ireland, 46 of Germany, 12 of England, 6 of Scotland, and the remainder of other countries.

Proclamation for a Thanksgiving in the State of New York.—The following proclamation has been issued by Governor Seymour:

"An acknowledgment of our dependence upon God, and of our obligations to Him, is at all times the duty of a Christian people. But when the Almighty has again crowned the year with His goodness, and we are enjoying the gathered fruits of His bounty, it is eminently fitting that we should offer the sacrifice of praise and thanksgiving. I, therefore, appoint Thursday, the 30th day of November, for the appropriate service, and invite the citizens of this State to assemble on that day in their respective places of worship, to present their acknowledgments to the Parent of the universe for His multiplied mercies. And with our thanksgiving let us mingle prayers for a continuance of the numberless blessings we, as a people, enjoy, remembering that His wisdom alone can rightly direct, His power support, and His goodness give strength and security. In witness whereof, I have hereunto subscribed my name and affixed the privy seal of the State, at the city of Albany, this tenth day of November, one thousand eight hundred and fifty-four. Horatio Seymour.

By the Governor, H. W. De Puy, Private Sec'y.

Conviction of a Slave-Trader.—In the United States Circuit Court sitting in this city, Captain James Smith has been convicted of having been engaged in the slave-trade between the Coast of Africa and the Island of Cuba. The case, as it was proved on the trial, was in substance as follows: In the month of January last, prisoner purchased the brig *Julia Moultun*, at Boston, and having brought her to New York, he engaged one James Wills as mate, telling him that he was going on a slave-trading voyage, agreeing to pay him $40 a month on the outward voyage, and from $1,200 to $2,000 for the passage back. A crew was shipped of about fifteen, mostly young men, and a large quantity of provisions, water, &c., with lumber, was taken on board. On the 11th of February the brig cleared from this port, and on leaving the dock, Capt. Smith pointed out to the mate a Portuguese named Lemos as the real owner of the vessel, and told him that *the Secretary of the Portuguese Consul at this port* had accompanied him to Boston and aided him in the purchase of the vessel. The ship was cleared by Capt. Smith, and had regular papers for the Cape of Good Hope. After she had been out about sixty days, they made land on the coast of Africa, at a place called *Cobra*, where they were boarded by a boat which brought instructions, in accordance with which they cruised at sea for ten days longer, and then put in at a port further South called *Ambrozzetta*, well known as a depot for the slave-trade. Here in the course of two or three hours, *six hundred and sixty-four negroes, including forty women, were brought on board and stowed away as cargo in the hold of the brig*. They were placed on their sides, one lying in the lap of another—were taken out occasionally to be fed and aired; and after a voyage of sixty-five days were landed on the south coast of Cuba. The furniture of the ship was then taken on shore, and the ship herself was burned. Wills, the mate, came to this city in the brig *Marcellus*, where he again met Capt. Smith, who refused to pay him a balance due on his contract, amounting to about $440, whereupon Wills gave information of the nature of the voyage to a Mr. Donahue, by whom it was laid before the authorities. The result was the arrest, trial, and conviction of Captain Smith. The sentence of the law, which is *death*, was supended in order that his counsel might take the necessary steps to move for a new trial.

More Murderous Outrages.—Several cases of this description have occurred this week. A german girl has been shot at; though fortunately she escaped. Three persons have fallen victims to the Williamsburgh riots. The excitement in the Fifth Ward last week has resulted in attempts to take life; and four men have been arrested for a violent outrage, in which one of them bit off their victim's nose.

Awful Shipwreck and Loss of Life.—The ship New Era, of Bath, Maine, Capt. Henry, from Bremen, bound to New York, with 380 passengers on board, went ashore in a dense fog on Saturday night last, off Deal, on the Jersey shore. The sea was very high, and assistance could not be rendered, and some hundred and twenty of the passengers were drowned. About twenty, with the captain, got safe off; but the remainder were left, clinging to the rigging, the bulwarks, and wherever else they could get a hold. In this dreadful condition the night of Monday came upon them; and as the sea kept running fearfully high, their state was dreadful. About day-break in the morning, the sea having somewhat gone down, boats went off to the wreck, and rescued 135 persons. The total number saved out of 410 persons on board at the time of the disaster, is 155, three of whom died shortly after reaching the shore. Several of the women were so completely exhausted as to render it impossible to remove them at present; but they are well taken care of. After all the living were taken from the wreck, search was made on board for the dead. Twelve bodies were brought on shore; it was said there were at least twenty or thirty more still on board, many of whom are cut and mangled in the most shocking manner.

The Elections.—Fernando Wood, Esq., has been elected Mayor of New York.—The result of the election of Governor of this State is not yet certainly known: the issue lies between Seymour and Clark; and according to present appearances, the majority is slightly in favour of the latter.

Late News from California.—The *Northern Light* arrived on Wednesday morning in six days and nineteen hours from San Juan, with 446 passengers and $564,405 on freight from San Francisco, per steamer *Sierra Nevada*, making the passage to this port in 20 days and 12 hours—being much the shortest ever made between the two cities. Nothing of interest had transpired in California since the sailing of the last steamer.

THE WORLD ABROAD.

Great Britain.—The Court remained at Windsor Castle, where the usual dinner parties have been given to a distinguished circle of visitors. The Queen and the Prince Consort, immediately after keeping the birthday of the Princess Royal at Windsor Castle, who completes her fourteenth year on the 21st of November, will proceed with the Royal family to the Isle of Wight. The Court will remain at Osborne until about the middle of December. Here the Emperor and Empress of the French, it is expected, will pay their first visit to the British Court. On the arrival of the illustrious guests Her Majesty and Prince Albert will accompany them to Windsor Castle, where a series of banquets, &c., on a magnificent scale, will be given. During the stay of the Imperial visitors at the Castle, which it is expected will be about six or eight days, the Emperor will be installed a Knight of the Garter. Should the weather admit, there will be a review of the Royal Horse Guards, and other troops in the neighbourhood of Windsor, but there will be no attempt at any grand military display.

Great success continued to attend the efforts in behalf of the sick and wounded in the Eastern War. The *Times* newspaper had collected upwards of £10,000 for the purpose, and sent it to the East. It was stated that the Hon. and Rev. Sidney Godolphin Osborne, brother of Lord Godolphin, and Rector of Durweston and Bryanston, Dorset, had left Blandford for Constantinople, to aid in the distribution of the funds.

The Nurses for the East had already set out. A correspondent of the London *Times* says:—"It was a delightful sight that we saw yesterday morning at London-bridge station, when the Chiefs of the different establishments for religious and charitable ends, having marshalled their forces, voluntarily resigned their authority to a common head, in order to secure that unity of action which alone can enable Government to carry out their scheme. The Chaplain and Chief of St. John's House, with their nurses; Miss Sellon, at the head of her Sisters; the Roman Catholic Bishop, with the Sisters of Mercy; Miss Stanley, with the hospital nurses, whom her devoted exertions had gathered together, Mr. and Mrs. Bracebridge generously undertaking their convoy—were there to do everything that kindness and zeal could suggest to help on a scheme which the prayers of all England accompany, and to which they give, we may hope, augury of success."

Miss Sellon is a comparatively young lady, the daughter of a Naval officer, who has devoted her own private fortune, with the entire concurrence of her father, to the establishment of a Sisterhood of Mercy, under the strictest discipline of the Church of England, in its most Catholic aspects, at Plymouth. Miss Nightingale is a young lady of gentle birth and nurture, of extraordinary endowments, both natural and acquired, and occupying in every way a most enviable social position. There are also among them the Hon. Miss Erskine and other ladies of high social position. Yet these ladies, so delicate, so refined, for whom home possessed so many attractions, have given up all its pleasures, all entertainments for taste and intellect, led by a noble sympathy with the suffering and desolate.

There had been a grand concert in the Sydenham Crystal Palace in aid of the fund for the wounded, which passed off with *eclat*. Napoleon III's favorite band of the regiment of Guides was the main attraction of the programme.

Reinforcements of troops, to the number of 4,000, were about to be sent from England, to make up for the casualties of the campaign. This again brings the British contingent to the strength originally sent out, namely, 30,000 infantry, with the usual proportion of cavalry and artillery.

Lord John Russell had been entertained at a banquet by the city of Bristol. In his after-dinner speech he gave a detail of the various steps that had been taken in the war, and concluded by saying: "It is no use, at present, to speak of peace, until in the course of war we have the means of a peace which will be safe and lasting."

England has lost another of her naval heroes. Admiral Arthur is dead, aged 75. He entered the navy in 1788, as captain's servant.

The warehouse of the Messrs. Mollyneux, of Liverpool, recently burnt down, has involved a loss of nearly £200,000 sterling.

The case of disturbance at St. Paul's church, Knightsbridge, (London,) arising out of a Mr. Fitzroy's persistence in singing the responses of the Litany, along with several others, while the rest of the congregation and the choir simply recited them, has been before the magistrates, but no adjudication took place. The church-warden having violently removed Mr. Fitzroy from his place—though on his knees at the time—a summons was obtained against the official for an assault; but it was dismissed, on the ground that that personage thought he was acting in the discharge of his duty.

In the week previous to our latest advices there were 1,321 deaths in London—a further decline, but the number is still above the average mortality of the season. The deaths from cholera were 163; the disease still lingering in the district south of the river, such as Bermondsey, Walworth, and the Kent-road. The births last week were 1,408. The mean temperature of the week was 3.0 deg. below its average.

There had been another sudden rise in the price of corn. It was attributed to a deficiency in foreign supplies.

During divine service in the South Parish Chapel, Cork, a cry arose that the gallery was falling. A rush was made for the door, and twenty-eight persons were badly injured by being trampled upon.

Austria.—Advices from Vienna continue to express confidence that the Germanic States will take part with Austria.—Rumors are again very current in Vienna that a Bavarian army will occupy the Austro-Italian provinces, for the purpose of enabling Austria to have her whole force available in case of hostilities with Russia.

China.—The overland mail to England had brought intelligence from Canton to the 11th of September. Canton was still held by the Imperialists, but constant fighting had been going on with varying succcess; it was thought, however, that the Imperialists might be able to retain the city. Fashan was yet in the hands of the insurgents. The province was wholly infested by banditti, acting in separate bodies, and interrupting all internal trade and intercourse. Attempts were made by the tea-men to open communication with shipping places on the river, but without success, as there were so many different parties to treat with, and, after all, no real security, and consequently there had been no fresh arrivals of tea. The river was full of pirates, and some of the forts were in the hands of the insurgents. Trade in imports was completely at a stand-still.

[Continued on page 5.]

Imperfect in original

For The Churchman.

MR. EDITOR,—The enclosed most beautiful daguerreotype of a Christian father's heart recently appeared in the *Home Journal*; being from the pen of the senior Editor of that paper. It is such a sweet picture of parental emotion, that your readers will certainly be glad to see it in our *Churchman*; especially as the author is well known as an earnest defender of the faith.

R. HOYT.

YOUR HAND I TAKE IN MINE.

BY GEORGE P. MORRIS.

Your hand I take in mine, Willie,
And fancy I've the art
To read, while gazing on your face,
The records of your heart:
'Tis joy an honest man to hold,
That gem of modest worth,
By me more prized than all the gold
Of all the mines of earth, Willie,
Of all the mines of earth.

I've marked your love of right, Willie,
Your proud disdain of wrong;
I know you'd rather aid the weak
Than battle for the strong.
The golden rule—religion's stay—
With constancy pursue,
Which renders others all that they
Can ever render you, Willie,
Can ever render you.

A conscience void of guile, Willie,
A disposition kind,
A nature, gentle and sincere,
Accomplished and refined,
A mind that was not formed to bow,
An aspiration high,
Are beaming on your thoughtful brow
And in your cheerful eye, Willie,
And in your cheerful eye.

I never look at you, Willie,
But with an anxious prayer
That you will ever be to me
What now I'm sure you are.
I do not find a fault to chide,
A foible to annoy,
For you are all your father's pride,
And all your mother's joy, Willie,
And all your mother's joy.

You're all that I could hope, Willie,
And more than I deserve;
Your pressure of affection now
I feel in every nerve.
I love you—not for fashion's sake,
But for yourself alone;
And this is why your hand I take
So fondly in my own, Willie,
So fondly in my own.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

True faith in CHRIST is a principle of humble, unquestioning, child-like submission. It is not, embracing that view of Him and His religion, which, among all those around us, seems most agreeable to our reason, and our sense of fitness; but it is the cordial and cheerful reception of whatever the Gospel reveals as truth; although it be such truth as, without the Gospel, we could never have discovered; or such truth as we cannot comprehend; or truth of which we may not be able to understand the full bearing, or see the full importance. In other words, the true faith of the Gospel comprises much, the reception of which is not to be illustrative of the *power* of our reason, but of its *meek submission* to the teachings of an Intellect infinitely superior to ours. This is akin to what every true philosopher sees to be the case in natural, intellectual, and moral science. They all frequently present facts and truths, which must be admitted, because known on sufficient evidence, although inexplicable by human reason. What is called natural religion stops short of atheism only by admitting the same principle.

The good Churchman thoroughly embraces this principle. The spirit in which he does so is beautifully set forth in the following words of our Prayer-Book's metrical paraphrase of the hundred and thirty-first Psalm, constituting its 105th Selection:—

"Meekly may my soul receive
All Thy Spirit hath reveal'd;
Thou hast spoken—I believe.
Though the oracle be seal'd.

"Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On Thy faithful word I rest."

The Gospel, and the Prayer-Book, as its best human exponent, set forth as facts, clearly proved to be such, on heavenly authority, views of the divine nature, acts, dispensations, and requirements, containing much that is mysterious to us. Nevertheless, it is all admitted by the good Churchman as true, because its admission is essential to that faith which the Gospel requires—a principle of meek and humble submission to divine teaching. The requiring of this faith is undoubtedly a wise and important part of our probation. Pride of intellect, as it seems to have been the cause of the fall from heaven of the devil and his angels, so was it that of man's fall in paradise, and so has it ever been the worst enemy to the truly reasonable, dignifying, and purifying exercise of the human mind. It estranges it from that assimilation to the divine mind wherein consist its true honour and greatness, and reduces it to the weakness and inanition which naturally accompany undue inflation. Such, however, is the native perversion of the human mind in its fallen state, that, like the influence of many hurtful things on the physical constitution, a sort of pleasure and elation are thus produced. But these, as in the case of the physical indulgences referred to, are ultimately experienced to be pleasure and elation of a very false, dangerous, and destructive kind. It is wise and good, therefore, to require man's assent to truths, which point his mind above and beyond itself, and teaching it its proper bounds of comprehension, introduce it into that region of faith where it experiences the high honour and pure enjoyment of homage at the shrine of PERFECT INTELLECT.

The pride of man has risen in rebellion against this wise and good order of GOD's providence and grace, in two ways: *first*, by denying truths, because he cannot comprehend them, and could not as well discover them, by his own reason; and, *secondly*, by efforts at explanation of mysterious truths, or truths difficult of comprehension,—and at finding in them somewhat that may still minister to credit for metaphysical ingenuity and logical skill. To which, perhaps, should be added a *third* class of minds not satisfied with GOD's guidance and instruction; that, namely, which, not exactly seeing how different facts, propositions, and requirements can agree with each other, quietly ignore such as do not fall in with favourite theories, and give to others a prominence and exclusiveness not appertaining to them in the evangelical system; and yet, for decency's sake, avoid open and decided opposition to the former, or try to modify them into something like conformity to cherished systems.

So-called rationalism presents evidence of the intrusions, in still professed Christianity, of the first of the above-mentioned phases of opposition to the Gospel system. It boldly denies any thing which stands in the way of receiving the Gospel as merely the best and most sublime system of philosophy, not infallibly true, but, upon the whole, with such prunings, qualifications, and shapings, as reason dictates, a better guide in religion and morals than men can find anywhere else. With this specimen of philosophy, falsely so-called, the present object has no concern. The good Churchman, seeing in it but a sample, deceitful throughout, of downright infidelity, revolts from it as such.

There is more sympathy with it, however, than many suppose, in the second and third of the kinds of hostility to the true faith, just enumerated. Efforts to apologize, as it were, for clearly proven facts and doctrines of the Gospel, had their origin in a very early period of the Church. In its *primitive* simplicity and purity, those facts and doctrines were received because they were revealed by the HOLY GHOST. The revelation of them was regarded as a merciful gift of GOD, to be received just as given, with entire acquiescence up to the revealed bound, and no inquiries beyond: because the authority of GOD is the best of all reasons for believing anything to be true. Among those, however, who early embraced the Christian profession, were many philosophers who had been accustomed, in their respective schools, to submitting all subjects that came before them to nice metaphysical disquisition, and to ingenious tests of conformity to high and abstract reasoning. They endeavoured thus to vindicate their claims to intellectual credit, and present the great truths of the Gospel in connection with showing how they can be reconciled on principles accordant with the natural desire of the human mind to take truth into its own hands.

Theology thus becoming a favourite field of intellectual inquiry and investigation, intellectual vanity and ambition craved and received much too large indulgence. The speculations, and theories, and systems which resulted, were prolific sources of doubts, and gradually weakened the hold upon the mind of truth in its purity and integrity. Thus, the fundamental, yet most mysterious, doctrines of the Gospel—those connected with the nature and ministry of the SON OF GOD—as the foolishness of man's wisdom buried itself in vain and perplexing explanations, and in doubts from which relief was idly sought in the agitations and perplexities of mere human ratiocination; easily passed from unwilling, partial, worried admission, to that *explaining away* which left nothing of them.

This foolish effort at explaining and illustrating, beyond what GOD has revealed, and the primitive Catholic Church received, naturally led, *in other* quarters, to enlargements of Christian doctrine, so as to cover with imagined logical sequences, the pretended extent of Scriptural authority. Out of this the grasping spirit of the pride of mind brought the notion of a power left with the rulers of the Church to remedy the deficiencies of Scripture, and authoritatively pronounce, as essential to the faith, new articles incubated out of what is written. As imperial majesty, and secular policy gave power and authority to a too subservient episcopate and priesthood, and ignorance and degradation thickened the moral, spiritual, and and intellectual darkness that settled upon the mass of clergy and people, this source of hindrance and corruption to the Christian system, gradually strengthened the authority and power of *the doctrine of development*, whereby Rome, self-excommunicated from the Catholic Church, vies with Protestant neology in so adapting the faith to times and circumstances, as may best advance its party interests.

Hence, the dreadful mass of error, superstition, and heresy, which Rome brought upon the Western Church. This was seen when, in the good providence of GOD, intellectual, moral, and spiritual illumination again beamed upon Christendom. The Reformation ensued. But nothing in this world can be perfect. Unhappy and humiliating fact proves—religious and moral systems, professions, and actions have themselves proved—that human nature, in its present state, is, as a general rule, corrupt, wayward, erring. The Reformation presented, in a number of instances, melancholy proof of this. The term *Protestant* is applicable to a most iniquitous mass of unscriptural and anti-christian doctrine and practice. But considered as *Catholic*, rather than *Protestant*, where the distinction rightly applies, the Reformation presents the holy and noble spectacle of the Catholic Church casting off the grievous errors of Popery, so treacherous and rebellious against the cause of CHRIST, and against primitive and pure Cathoicism, and returning to *these* in true faith, and true devotion to the SAVIOUR.

The good Churchman, who has given right consideration to the subject of the Church, knows well, and duly appreciates, the points in which the *Catholic* is distinguished from the mere *Protestant* Reformation; and that appreciation warms his love for, and increases his confidence in, that branch of the Catholic Church, which, through Jerusalem—where was the Mother Church of Christendom,—and Britain—there, in time, unhappily soiled and distorted by Popery, but ultimately cleansed and rectified by the Reformation,—was brought in its integrity to this country. He knows full well that much that is Protestant is far from being evangelical and catholic. The latter—the evangelical and catholic ground—is that on which he places his faith and practice—to say nothing of their assuming to impart the Christian ministry otherwise than as CHRIST and His apostles ordered. The great Reformers Luther and Calvin carried their notions of change far beyond what the Gospel warranted. The former ran into most unchristian and demoralising extremes—even to the repudiation of one of the books of the Bible—in his philosophising on the doctrine of justification by faith. The latter, in *his* philosophy, sanctioned the worst notions which have wrested to most anti-christian purposes the doctrine of divine decrees and election. The melancholy consequences of such beginnings are seen in the sad corruptions, and distortions, and sacrifices of evangelical truth, which have spread themselves over the portion of Christendom that looks back for its Protestant character to the Protestantism of Luther, Calvin, and their associates; and whose almost innumerable sects, schisms, and heresies, are developments from the ecclesiastical organizations formed by those men. Between this mass of professing Christians and that enslaved to the Romish obedience, how glorious and blessed, in the estimation of the truly evangelical and catholic mind, stands that largely increasing class which in the Reformed Anglo-Catholic communion, hold fast to the Gospel and the Church as GOD gave them to the world!

The good Churchman, therefore, in his cordial approval of the Reformation, abjures all responsibility for such a reformation as followed the peculiar dicta of Luther or Calvin; and adheres to that true catholic and evangelical reformation, whereby, in England, the Gospel was restored in its integrity and purity, and the old Church reformed, not a new one established.

B. T. O.

[To be continued.]

For The Churchman.

THE MEANS OF GRACE.

Appointed by the Holy Scriptures, and recognized and enjoined by the Protestant Episcopal Church.

Concluded.

II. DO THE INSPIRED SCRIPTURES AUTHORIZE THESE DECISIONS OF THE CHURCH RESPECTING THE MEANS OF GRACE?

1. What does our Divine Lord, and what do His holy apostles say of the *Christian Ministry?*

"The Son of man is come to seek and to save that which is lost. [*] As My Father hath sent Me, even so send I you; [†] and lo! I am with you alway, even unto the end of the world. [‡] Christ gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. [||] Take heed unto thyself, and unto the doctrine; for, in doing this, thou shalt save them that hear thee." [§]

These words of our Sovereign Lord and His Apostle St. Paul most plainly prove that the ministry was instituted by Him for the express purpose of saving the souls of men, and is, therefore, a divinely appointed means of grace.

2. What is the language of our Saviour and His inspired ministers concerning the *Word of God?*

"Of His own will begat He us with the Word of Truth; [¶] sanctify me by Thy Truth—Thy Word is Truth. [**] It pleased God by the foolishness of preaching to save them that believe:" [††]—infallible expressions, which show that He has likewise constituted His written Word as a means of grace.

3. In what terms does this unerring Word speak of the *two Sacraments and of the rite of Confirmation?*

Of baptism, in this way—"Arise, and be baptized, and wash away thy sins. [‡‡] Baptism now doth save us." [||||] Of the Lord's Supper, after this manner—"The cup of blessing which we bless, is it not the Communion (the communication) of the blood of Christ? the bread which we break, is it not the Communion (the communication) of the body of Christ?" [§§] Ananias, of Damascus, here declares that baptism washes away sins; and St. Peter, that baptism saves us; while St. Paul affirms, that the consecrated bread and wine communicate the body and blood of Christ; and accordingly, the two Sacraments of the Gospel are also ordained of Him as means of grace.

That Confirmation is a divinely appointed means of grace can also be proved from the Sacred Scriptures.

We are taught by St. Paul, [*] that "the manifestation of the Spirit is given to every man *to profit withal*"—is given as chastisements inflicted by God "for our profit, that we might be partakers of His holiness" [†] But among the manifestations of the Spirit, which are thus given for our participation in the divine holiness, the apostle expressly ranks "gifts and administrations (6)." That Confirmation is both a "gift" and appointment of our Lord, as well as an established and permanent "administration" in His Church, is demonstrated by the same Apostle, who, in his epistle to the Hebrews (7), pronounces the rite one of "the principles taught and ordained by Him for perpetual and universal adoption, and also a constituent element in "the foundation" of the Gospel.

The conclusive words of St. Paul on this subject are these—"Leaving *the principles* of the doctrine of Christ, let us go on unto perfection; not laying again the *foundation* of repentance from dead works and of faith toward God; of the doctrine of baptisms and *of laying on of hands*, and of resurrection of the dead, and of eternal judgment." "Laying on of hands" is then "a principle" enjoined by our Saviour himself; "a foundation," which by the apostle and the *whole* body of Christians he is here addressing, had already been laid; for he says, "not laying *again* the foundation, let us go on unto perfection;"—language which proves that *all* without exception had at some antecedent time founded this substructure. But if *all* Christians, in St. Paul's days, adopted "the laying on of hands" as "a principle of the doctrine of Christ," and all reared it as "a foundation," and edified themselves thereon, all Christians in every subsequent age are bound to do the same. This principle is appointed by our Divine Lord for universal adoption, and upon this foundation He requires all persons believing in Him to build and rest. In the early times of the Gospel, hands were indeed also laid upon persons when they were ordained and when they were sick, but as all Christians were neither thus set apart to the ministry nor afflicted by sickness, these partial impositions cannot possibly be intended by St. Paul in the sixth chapter to the Hebrews, where he describes "the laying on of hands" as "a principle" which every disciple of Christ embraced, and "a foundation" which was so broad and stable that every one was building and reposing upon it.

This universal principle and unlimited foundation the apostle, moreover, makes the inseparable sequence of the sacrament of baptism, "The foundation of repentance from dead works, and of faith toward God; *of the doctrine of baptism and of laying on of hands*, and of resurrection of the dead, and of eternal judgment." In the divine appointment, "the laying on of hands" is just as inseparably the sequence and complement of baptism as faith is of repentance and eternal judgment, of the resurrection of the dead. We repent toward God, in order that we may believe in our Lord Jesus Christ, and the dead will be raised, in order that they may be judged; so, according to St. Paul, are we baptized, in order that we may be the recipients of the laying on of hands.

Thus as a principle of Christ, which all believers in Him are to learn and hold, and as a foundation which he has caused to be laid in His Church, and on which we are all without exception required to build and recline, is Confirmation his "gift and administration; and since it is, the rite is given by him" "to profit withall," is appointed by him "for our profit, that we may be partakers of his holiness;" and consequently, "the laying on of hands" is by his own almighty and irreversible enactment constituted a means of grace.

Indeed, that Confirmation is a means of grace is plainly demonstrable from the declarations of St. Paul in the very passage where He calls "the laying on of hands a principle of the doctrine of Christ, and a foundation stone" of the gospel; for the Apostle there distinctly affirms, that when the Hebrew Christians "laid the foundation of repentance from dead works, and of faith to[illegible] GOD, of the doctrine of Baptism, and *of laying on of hands*, and of resurrection of the dead and of eternal judgment," they "*were enlightened*, tasted of the heavenly gift, *were made partakers of the Holy Ghost*, tasted the good word of GOD, and the powers of the world to come."[*] "The laying on of hands" is included in the "foundation" which all the first christians "laid," and therefore it contributed its share towards their illumination and gracious participation.

4. What do we hear from the mouth of the Son of GOD respecting *concordant prayer and social worship?* "If two of you shall agree on earth as touching any thing that ye shall ask, it shall be done for them of my Father which is in Heaven; for where two or three are gathered together, there am I in the midst of them."[†] What effects does the inspired record connect with united devotion? The Apostles, when commanded by the Jewish council not to speak at all nor teach in the name of JESUS, "lifted up their voice to GOD *with one accord*: and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of GOD with boldness."[‡]

As we listen to this promise of our Redeemer, and behold such spiritual effects attending the practice of social devotion, we need no farther proof that among His means of grace he has likewise fixed the oblation of common prayers.

It is then demonstrated from the living oracles of truth, that the sacred ministry, the word of GOD, the HOLY SACRAMENTS OF BAPTISM, and the LORD'S SUPPER, the rite of CONFIRMATION and Common and Public Prayer are by Him, to whom is given all power both in Heaven and Earth, constituted means and channels of grace. Neither the ministry nor the word, nor the Sacraments, nor Confirmation, nor public worship is the *only* gracious means He has set in His Church, but *each* occupies, by His own appointment, the high and efficacious position of an instrument of salvation.

III. *In what way do these agencies* which our LORD has ordained in His Church, His Ministry, His word, His Sacraments, His rite of laying on of hands, and His worship *operate?* Through their own virtue and energy? Or, simply as instruments rendered efficacious solely by his presence and blessing?

What answer does our Book of Common Payer return to these inquiries? That these divine appointments are merely instruments rendered operative by the power of CHRIST.

Such is the judgment of our XXVI. Article with regard to the *ministry*. "In the ministration of the Word and Sacraments, ministers do not the same *in their own name*, but in CHRIST'S, and do minister by His commission and authority."

To the same effect, concerning *the Scriptures*, is the teaching of one of the petitions in the prayer at the consecration of a Church."—"Grant, O Lord, that by thy Holy Word which shall be read and preached in this place and *by thy Holy Spirit grafting it inwardly in the heart*, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same."

In the same rank of bare instrumentality does our XXV. Article set *Baptism and the Lord's Supper*. "*By* Sacraments GOD doth work invisibly in us."—That is, the Sacraments do not work in themselves, but *He* works *by these*. "Sacraments," saith the XXVI. Article, "be effectual because of CHRIST'S institution and promise."

In the judgment of the Church, moreover, *prayer* is not availing because of its appropriateness and fervency, but only when offered in faith, and through the mediation of CHRIST. "Almighty GOD, grant that those things which we have asked faithfully" (*i. e.* with *faith*) may effectually be obtained: give us those good things which we are not worthy to ask, but through the merits and mediation of CHRIST our Lord."

This answer of the Church, touching the operation of the Ministry, the Word, the Sacraments, and prayer, is but the echo of the voice of the New Testament on these several subjects.

Asks the Apostle to the Gentiles, "Who is Paul? and who is Apollos, but ministers *by whom* ye believed, as the *Lord gave* to every man. I have planted, Apollos watered; *but God gave the increase*, so then, (St. Paul now drawing an inference from what he had just said, and his conclusion is as applicable to the Word, to Sacraments, and to Prayer, as to the Ministry,) neither is he that planteth anything, neither he that watereth, but GOD that giveth the increase."

As it was when our omnipotent Lord miraculously fed the five thousand gathered around him on the shore of the sea of Galilee, that His Apostles bore no other part in the miracle than that of distributing to the grouped clusters of famishing people the benefits He created and conferred, so is it now: His ministers are mere stewards of His mysteries, and dispensers of His blessings. His ambassadors are His subordinate and dependent agents and servants, acting solely through His authority, and furthering the salvation of their fellow men only through His presence and grace.

The same instrumental nature does our Saviour attach to the revealed Scriptures. "Sanctify them *through* thy truth?"[*] In itself His written word, whether read or preached, is merely a dead and powerless letter, mere sound, mere conventional sign and linguistic character, mere naked truth, coldly finding a lodgment in the intellect and memory.

But, though no more than this in itself, His word when attended by His presence and efficiency, partakes of His own resistless energy; creating the believing soul anew, and becoming through Him a fire and a hammer to break in pieces the rocky hardness of our hearts, and mighty to the pulling down in us of all the strong holds of unbelief and sin, and bringing into subjection to Him every thought and desire.

The New Testament, moreover, describes BAPTISM and the LORD'S SUPPER as mere instruments. So St. Paul when he thus writes, "GOD saved us *by* the washing of regeneration;"[†] and when the same Apostle declares that the consecrated bread and wine communicate the body and blood of CHRIST,[‡] he thus assigns to the elements merely the office of *communicators*, or channels of spiritual blessing.

The Sacraments, then, while they are vastly more than mere emblems and memorials, are not charms, but only *means* of grace. They have no intrinsic, no magical power; they are simply water and bread and wine, not losing their material nature, even when blessed by the presence and spirit of the Lord, [||] though when thus blessed and received with faith in CHRIST, he employs them to convey and impart the inward and spiritual grace of which he has constituted them the signs, pledges, and instruments.

The same subordinate agency do the sacred Scriptures attribute to prayer, whether public or private; asserting that it is effectual only where offered in faith, and in the name of CHRIST. Were prayer potent in itself, apart from faith and the mediation of our incarnate, atoning, and interceding Saviour, we should not have these words of St. James: "If any man lack wisdom, let him ask of GOD; but let him ask in faith, nothing wavering, for let not that man that wavereth think that he shall receive any thing of the LORD"; [§] nor hear this declaration of our only Mediator JESUS CHRIST." "No man cometh unto the Father but by me." [¶]

But, though impotent in itself, being mere animal breath and articulate sound, prayer, when it is the desire of the soul for divine help and is accompanied with faith, and presented in the name of CHRIST, brings to us the fountain He by his death opened for our sins and uncleanness, and enriches us with the gracious gifts He purchased by the shedding of His precious blood.

The means of grace, then, possess no inherent energy, but are influential and effectual only as agents wielded by an Almighty and merciful hand.

IV. Is the invisible but divine hand that energizes the Ministry, the Word, the Sacraments, and Prayer, *always present* with these means of grace when they are properly received?

What materials does the Book of Common Prayer supply to enable us to answer this question?

The Prayer Book reminds us that the "Holy JESUS has promised to be with the ministry of Apostolic succession to the end of the world;"[**] and instructs us to pray, that "the word of GOD spoken by the mouth of ministers may have such success that it may *never* be spoken in vain;"[††] in the Baptismal offices, every person, whether adult or infant, is pronounced immediately after his baptism to be "regenerate," and at every celebration of the Holy Communion, we at the conclusion thus pray:—"Almighty and everlasting GOD we most heartily thank thee, for that thou *dost* vouchsafe to feed us, (who have duly received these holy mysteries) with the spiritual food of the most precious body and blood of thy Son our SAVIOUR JESUS CHRIST;" while by this expression in the prayer of St. Chrysostom, "ALMIGHTY GOD *has* given us grace at this time;" we positively assert that he imparts His grace *every* time we offer to Him our common prayers.

From this language it is most certain, that our Church maintains the invariable concomitance of grace with its means, whenever they are duly received.

Does our blessed LORD, and do the holy men who spake as they were moved by the HOLY GHOST inculcate the same doctrine?

"Lo I am with you *alway* even unto the end of the world,"[‡‡] ("and where two or three are gathered together in My name, there am I in the midst of them.")[||||] are his most consoling promises to "the ministry of Apostolic succession" in all ages; and AS THERE CAN BE NO FAILURE OF THESE PROMISES, THERE CAN BE NO INTERMISSION OF HIS PRESENCE.

According to this commission, "As my Father hath sent Me, even so send I you," [§§] and according to this assertion of St. Paul," "We are ambassadors *for Christ*, we pray you *in Christ's stead*,"[¶¶] His ministers are, in dispensing His Word and Sacraments, His official representatives and substitutes, acting not only in His name, but in His place.

Our LORD is then always present with the ministerial office, though in the case of a wicked incumbent, he may be very far from his soul. He is always present with the official acts of His ministers, sealing and confirming, blessing and rendering efficacious their reading and preaching His Word, their administration of BAPTISM, CONFIRMATION, and the HOLY EUCHARIST, and their offerings of prayer and praise. The institutions of our Lord never die, never become inoperative, but ever live, because He ever lives, and are ever efficacious in worthy subjects, through His own never-dying and ever-present life.

In the symbolical vision the Prophet Ezekiel had, of intermoving wheels, and living creatures propelling them with lightning swiftness in all directions, he was assured that "the spirit of the living creature was in the wheels."[⁂] The spirit and the wheels were inseparably united. The spirit did not at any time leave these whirling circles, but animated and urged them onward incessantly.

The means, and the grace, our Lord has appointed them to convey, are as inseparable as were the spirit and the wheels. His spirit is constantly with His own instrumentalities; not indeed so with them as to render unnecessary faith and prayer in the recipient, but so with His institutions, that when used with a believing and prayerful heart, they are the means of our regeneration, renewal, and salvation. In "the visible Church of Christ," that "congregation of faithful men (to repeat the definition of our XIX Article), in which the pure Word of GOD is preached, and the sacraments are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same, "He unceasingly perpetuates the Pentecostal season, in every thing save its miraculous manifestations; His baptising with the Holy Ghost being in His Church an established and constant action—repeated by Him whenever the events of the day of Pentecost, which were not supernatural, the preaching of the Gospel, the administration of the sacraments, and the spiritual sacrifice of prayer and thanksgiving, are reiterated.

Thus have we now before us these answers to our several inquiries:—

The Protestant Episcopal Church receives from the inspired Scriptures, and teaches in her standards, this doctrine respecting the means of grace. In His wisdom and mercy, and in accommodation to our nature and wants, our Divine Lord has established a constant and perpetual connection between the gift of His grace and the faithful use of certain outward instrumentalities He appointed and perpetuates; and that among these agencies, the Christian ministry, His Holy Word, the two Sacraments of Baptism and the Lord's Supper, the rite of Confirmation, and Common Prayer, hold the first and most prominent place; and that these means, when rightly used, are at all times and uniformly effectual and beneficial through His abiding institution, His unfailing promise, and his incessant presence and blessing.

These means should, then, never be separated from each other; but should be ever most tenaciously held, most diligently used, and most zealously extended far and wide, even unto the end of the earth, in their divine connexion and harmonious efficiency. What GOD hath thus joined together, no man should presume to put asunder. Our all-wise and merciful Father in Heaven can appoint nothing in vain, and therefore every institution of His should be sacredly retained, and allowed to occupy the precise position He designates, and to execute the identical office He assigns. No one of the means of grace can be either neglected or discarded without immense injury; nor can any one be substituted for another or for all the rest, much less for something else, and not derange the remedial system, of which the co-essential and incarnate Son of GOD is the author, weaken its power and retard its success. The ministry cannot perform the function of the Word, nor the Word take the place either of the Ministry, the Sacraments, or public and private Worship; neither can either common or secret Prayer, or the Sacraments do the work of the inspired Scriptures. Each means of grace has its peculiar and exclusive office, and can no more discharge the duties of its partners, than can the ear act for the hand, or the tongue officiate for the eye. The vast, immeasurable, and unearthly wheels, which revolved so majestically before the rapt gaze of "Ezekiel the priest," sustained the sublime throne of Jehovah, and were each essential to its equipoise, motion, and progress. In like manner, the divine, evangelical, and unchanging means of grace now uphold the Church in which our Lord sits continually enthroned in this world, and are one and all indispensably necessary for the support, advancement, and triumph of His spiritual kingdom.

May the ascended Son of GOD, who on high sitteth at the right hand of the Father, and on earth walketh in the midst of the golden candlesticks, and who loveth the Church, nourishing and cherishing His body unceasingly, so direct, sanctify, and govern it by the mighty power of the Holy Ghost, that His comfortable Gospel may in all places be truly preached, truly received, and truly followed, to the breaking down the kingdom of sin, Satan, and death, till at length the whole of His dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, and "great voices shall be heard in Heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."[*]

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[*] Luke 19, 10; [†] John 20, 21; [‡] Mat. 28, 20; [||] Eph. 4. 12; [§] 1 Tim 4, 16; [¶] James 1, 18; [**] John 17, 17; [††] 1 Cor. 1, 21; [‡‡] Acts 22, 16; [||||] 1 Peter 3, 21; [§§] 1 Cor. 10, 16.

[*] 1 Cor. 12, 7; [†] Heb. 11, 10; [‡] 1 Cor. 12, 4-5; 7, 6, 1-2; [||] Heb. 6: 4, 5; [§] Matt. 18: 19, 20; [¶] Acts 4: 24, 31.

[*] John 17: 17; [†] Titus 3: 5; [‡] 1 Cor. 10: 16; [||] Art. XXVI. [§] 1 T. 5, 7; [¶] John 14: 6; [**] Office of Institution; [††] Ordering of Priests; [‡‡] Matt. 28: 20; [||||] 18: 20; [§§] John 20: 21; [¶¶] 2 Cor. 5: 20; [⁂] Ezek. 1. 20.

[*] Rev. 11, 15.

For The Churchman.

TO THE MEMBERS OF CHURCH CHOIRS.

DEAR FRIENDS AND FELLOW-WORKERS—I trust that you will not take amiss a few suggestions from one who, like yourselves, has been privileged to devote any musical talents he possesses to the service of the sanctuary. I speak of it, my friends, as a "*privilege*," and is it not a high one, to be permitted to make an *offering* of that, which is not our own, but belonging to Him who condescends to accept it as such?

But, every privilege is accompanied by, and entails also, its duties and responsibilities; and ours, also, are of peculiar and, I may say, of awful force. The blending of our religious exercises with an idea of professionality is apt to induce in us a forgetfulness of our proper position, to give us mistaken notions with respect to the relative authority of minister and choir; and lastly, and still more fatally, to produce an *unreality* in our devotions.

Under these circumstances, I would fain offer for your consideration a few thoughts, which have suggested themselves to me at various times and places through a long course of years.

In former times in our Mother Church of England, you are aware that the singers in the principal or Cathedral Churches consisted of an inferior order of the clergy and a number of boys who were considered as belonging to the Church and in training for the ministry, so jealous was she that the music of the sanctuary should be becoming both in style and execution. In parish churches congregational music was alone aimed at; hence, the directions as to the choice of tunes in the English prayer-book.

When the prayer-book was revised to meet the necessities of the Church in this country, the Convention, with that wisdom which characterized all their councils, perceiving that this choir organization would, at that time, be impracticable and unadvisable to be attempted in this country, and seeing that the *animus* of the whole service should be to render it, as far as possible, what its name implies, namely, "Common" prayer,—removed all former recognition of the choir as a distinct body, and in order to show more fully her desire for congregational music, prefixed to the Metrical Psalms and Hymns the following rubric:—"And further, it shall be the *duty* of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church; and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary." When the officiating minister gives out the psalm or hymn to be sung, it is almost the universal practice for him to invite the *congregation* to join with him in singing the praises of GOD—"Let us sing," &c.

Such being the spirit of the Mother Church on the subject—as, in no case does she recognize the existence of a choir as a corporate body, or further than as acting with and *under the direction* of the minister to render our *assistance* to the people in their song of praise,—this, I say, being the case, I think, my friends, it well becomes us carefully to consider whether the actions of the majority amongst us are in accordance with these principles, and whether we are actuated by right motives; and, if not, in what lies our deficiency as a body and how may we best correct it. That there is something amiss in our mode of conducting worship, we may rest assured from the fact that our services are regarded by the great mass of those outside her borders as *cold* and *unreal*; and it is in vain that we strive to cast the blame that belongs to ourselves on Mother Church; for no one can read her services and observe the spirit in which she would have them conducted, without feeling that they are as nearly *perfect* as any human production can be.

First, then let us consider what ought to be our feeling on entering the house of GOD. We come there not to sing as at a Concert for the amusement of man, but to make an offering to the ALMIGHTY of the praise which should spring from our *hearts*. If we would only bear in mind who and what *we* are, who presume to offer praise, we shall be far from wishing to make a *display* of any talents which we may possess. If our hearts are full of the warm outpouring of gratitude we shall feel an earnest desire to aid those less skilled in music, in offering *their* meed of praise. Worship does not consist in the concord of sweet sounds, but in the hearty, earnest, and fervent offering of the heart. The Ambrosian hymns which excited the devotions of Saint Augustin, had but little melody and no harmony; their charm was in the devotion, not in the execution. I greatly fear, lest in a majority of cases, in our careful attention to crotchets and quavers, we are apt to lose much of the devotional feeling which should sanctify our songs. If I am right as to the existence of this danger to us, does it not well become us to consider also the case of others, of those of our brethren who, less skilled in music, are compelled to become listeners where they should be worshippers, and to see whether we are not placing a stumbling block in their way, and teaching them to regard the music in church as a concert in which they have no part beyond the enjoyment of sweet sounds, as critics or amateurs. How often do we not hear persons coming out of church indulging in such remarks as these. "How divinely Miss A. sang in the Te Deum." "What a pity Miss C. is so hoarse; it quite spoiled that lovely Duet in the Sanctus," &c.

Our Church evidently in all she does, desires her children to separate themselves from earthly thoughts, and to avoid individualising; but this style of Church music inevitably leads to the thought of *who* it is that offers the praise not *what* and *to whom* it is offered.

Let us then, my friends, first purify our own hearts and devotions, casting aside *vanity* of our real or fancied talents, and endeavour to fix our thoughts on *what* we are engaged in. And, secondly, let us bear in mind that our existence is not separate from that of the people, and that it is only as *part of* the people that we are called upon to sing; and, to use the language of the Rev. Mr. Rider in his admirable little work, "Plain music for the Book of Common Prayer," "*a choir* have no more right to offer all the thanksgivings and praises, than they have to offer all the prayers." Hence, let it be our constant endeavour to avoid all such music as must prove a hindrance to the congregation joining, either from its character or the mode of its performance: all such tunes as contain notes which the majority of voices cannot reach should be avoided, and above all, such as contain solos and duets.

Lastly, let us bear in mind that the words are all in all, and should not be made secondary to the music, which should solely give effect to them. Thus we should avoid such painfully ludicrous effects, as the following, which I heard a few Sundays ago:—

"Before our Father's throne
We pour united pra--a--ers,
Our fears, our hopes, our aims are wu--a--a--un,
Our cu--a--a--umforts and our cares."

In conclusion, if we would make our offering of praise acceptable to God, we must give it in such a spirit as is in accordance with His Word in reverence and holy fear, separating ourselves from the thought of man, and giving all our heart to the worship of that Being whose praises are hymned by "Angels in Heaven of every degree," as well as by "Saints upon earth."

Hoping that these imperfect ideas may induce you to turn your attention to the promotion of good *congregational* music in Church, which you will find to be the *best*, as well as most in accordance with the spirit of our Religion,

I remain faithfully your co-laborer,
An Old Choir Leader.

CROWDING AND CONFUSION OF COMMUNICANTS.

To the Editor of the Churchman:

Mr. Editor,—Can any of your correspondents suggest a mode of obviating the confusion which almost universally prevails with respect to communicants approaching and leaving the Lord's Table? There is always more or less, and many are disturbed in their devotions, where I should think a little arrangement would prevent it. In respect to communicants going up to receive, there are two modes which I have seen adopted in the Mother Church of England. The first, where the chancel was sufficiently large to admit of it, at the words, "Draw near with faith, &c." the communicants left their seats and assembled as one family in the chancel. This mode could hardly be adopted where the churches are small and the number of communicants fortunately large. But might not the communicants draw up nearer to the chancel and closer together? They would then appear more as the members of one family, and this additional advantage would be derived, namely, that the Priest would be able to form a more accurate estimate of the quantity of the elements required to be consecrated.

The second mode which I have seen in England, was for the sexton or clerk to open the doors of just such a number of seats in the Church as would fill the communion rail each time, commencing near the chancel and ending at the further part of the church. To this there is the serious objection that it interferes with the devotions of the official in question; otherwise, I think the wardens could easily do it.

As to leaving the rail after receiving, I think that if each party would wait till all have communicated who go up together, a far more decent and orderly system would prevail.

As I said at the outset, however, I ask the question *to elicit information* on a subject which, as bearing, upon one of the solemn rites of the Church, is of some importance.

I remain yours,
Columbia, S. C. H. L. O'N.

[We shall be very glad to have this question answered by any of our correspondents. But if we might ourselves be permitted to offer an opinion, we should say, that all confusion may be avoided by the verger going to the seats, in regular order and silently intimating when they are to proceed to the altar, so as to prevent any more approaching at one time than can be accommodated together. We have seen this in constant weekly practice with complete success, where there was generally a large congregation of devout communicants.—Ed. Churchman.]

OPEN COUNCIL.

⁂ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—Clarendon.

THE OFFICIAL OATH.

Mr. Editor,—Q., in your last number, says he has "carefully read the discussion between your two correspondents on Mr. Sumner's interpretation of his official oath," and was not "a little surprised to find that an educated lawyer could cite Andrew Jackson as authority to sustain a legal or constitutional point, as did Mr. Sumner."

It is well that even *one* reader of *The Churchman* has carefully read that discussion, and found out that there are more things on earth than were dreamed of in his philosophy. Q. has seen, with surprise, that not only Mr. Sumner, whom he admits to be an educated lawyer, but John Quincy Adams could cite Andrew Jackson to the same effect. What, then, must have been the measure of his surprise when he discovered, as he must have done, if he had read the discussion as carefully as he says he had, that not only Sumner and Adams had cited Jackson, but that Joseph Story, in his Commentaries on the Constitution, had cited this same once-despised Andrew Jackson, as having in his works, in the strait and narrow path of his official duty, exhibited "some of the ablest commentaries ever offered upon the Constitution?"

Judge Story was "an educated lawyer" before his appointment as a Justice of the Supreme Court of the United States. Since that time, more especially since his appointment to the office of Dane Professor of Law at Cambridge, he has been regarded by the profession as a very Gamaliel among the doctors of the law. And this same Judge Story, and other Doctors of the Law at Cambridge, in view of Jackson's official acts as commentaries on the Constitution, conferred upon the said Andrew Jackson the title of Doctor of the Law. Hence, it may be matter of surprise, not that Jackson should be cited by educated lawyers to sustain a constitutional point, but that "Q," who probably claims to be "an educated lawyer," should not be aware of the fact.

"Q" may say that Mr. Sumner has not happily applied the term "dilemma" to his case, but it does not thence follow that he has otherwise misstated it. Mr. Sumner says: "I must swear to support the Constitution, either as I *do* understand it, or as I *do not* understand it." Here the word *do* applies affirmatively, as the words *do not* apply negatively, to the terms "understand it." The phrase states an obvious fact, in plain terms.

Gen. Jackson said he swore to support the Constitution as *he* understood it. Mr. Adams for himself affirmed the same thing. Mr. Sumner follows on in good company, believing it to be the true constitutional doctrine, and sanctioned by the American people as the public interpretations; although "educated lawyers" may be ignorant of it, and political scribes acknowedge it not. What will become of the profession so severely denounced by our Saviour, if "educated lawyers" make war upon each other? T.

WILBERFORCE ON THE CHURCH.

The work of Mr. (late Archdeacon) Wilberforce, just published, on Church authority and the Royal Supremacy, sets out with a close investigation of the nature of the Church, as an institution possessing organic life from union with its divine Head; and the conclusion is drawn therefrom, that in its corporate capacity it alone has authority in matters of faith, and that its Episcopate is the sole medium of Church authority—having one at its head with supreme jurisdiction, as St. Peter evidently was, and whom the Pope, as his successor, still is. With this indispensable organization the Church of England, he implies, is at utter variance, and therefore in a false and schismatical position; while it has not even the recommendation of preserving unity, or dealing in any way satisfactorily with the differences which exist within its pale.

"The difficulty," he says, "becomes greater, when it is considered that the clergy are divided into various parties, who are widely opposed to one another in almost every particular. It may be allowable, perhaps, to employ the phraseology of a recent reviewer, who has distributed them into three classes, which he designates as High, Low, and Broad. The last may be expected to be comparatively inattentive to matters of doctrine, regarding the Church chiefly as a social institution, designed merely to raise the standard of morals and ameliorate the manners of men. But the High and Low agree in one point, if in nothing else, that to contend for the truth is the first duty of Christians. They differ, however, respecting almost every point of doctrine. One believes the Church to be the body of Christ, inhabited by His spirit; the other supposes it to be little more than a religious club. One believes in baptismal regeneration and in the real presence; the other speaks of the sacraments as if they were only acted sermons. One affirms Christ to speak by the mouth of his priests, and that deadly sin requires absolution; the other affirms that the priest's words are no more effective than his parish clerk. Yet both subscribe to the same formularies, which they interpret avowedly in a contradictory sense, and from which they deduce the most opposite results. If all this does not arise from the laxity of those who subscribe, but from the ingenuity of those who devised our formularies, they must certainly have been the greatest masters of equivocal expression whom the world has known."

Then as to the principle of the Church's judgment guiding and controlling her members—this, he maintains, is not regarded, if even it be at all practicable, in the Anglican system; for the Gorham case, he shows, proved that the Church of England has transferred the decision of doctrines to the civil power, under whose sanction the most contradictory principles may be held and inculcated. He thus proceeds:—

"Of the results of the Anglican system of Church authority, I shall say little, because it is painful to bring an accusation against the system in which I have been brought up, and in which I had hoped to die. But it is impossible not to notice shortly the effect of that separation from the rest of Christendom, which the acceptance of the Royal supremacy involved. I will first observe, how completely the Church of England has taken her character from the three dynasties, under which it has been her fortune to live; and then notice the effect of her present position upon the question of Church authority.

"Since England was separated from the successor of St. Peter, the throne has been occupied successively by the Tudor, Stuart, and Hanoverian families. The first asserted absolute authority for themselves; the second recognised the Church as a divine institution, yet on the condition that it must receive its commission through the Sovereign, whose right was also of divine origin; the third has allowed the principles of pure private judgment to predominate. These, therefore, have been the systems which have severally prevailed in the Church of England, which on the whole has always reflected the principles of the reigning power, and the last of them has the ascendancy at the present moment.

"The circumstances mentioned in the last chapter show the absolute power which was claimed and exercised by the Tudors. Elizabeth as well as Edward imposed articles, and enacted canons by their own power. She is known to have made important additions to the Thirty-nine Articles after they had been agreed upon by the clergy; and in her 'Injunctions' she claimed the same power which had been possessed by her father and brother. To say, as her 'Injunctions' proceed to do, that this was no more than the supremacy which had originally belonged to the Crown, is an untenable assertion, for what English Sovereign before Henry VIII. had taken upon him to excommunicate, or to decide questions of doctrine on appeal, or to set forth articles of faith? The estimate at that time formed of the Royal supremacy is attested by the declaration of the twelve judges, shortly after Elizabeth's death, that 'the King, without parliament, might make orders and constitutions for the government of the clergy, and might deprive them if they obeyed not.' 'So that, independently of the powers acknowledged in the statute, there was yet in reserve within the capacious bosom of the common law an undefined authority, which, being similar in its character, might also be equal in its amount to the omnipotence of Rome.'

"This absolute authority over the Church which had been secured to Elizabeth by express statute (1 Eliz., c. 2, s. 26), and which the judges determined in Cawdry's case to be inherent in the Crown, had been fully admitted both by the Church and the nation. Parliament acknowledged the Queen's rights to make such reforms as she pleased 'by her supreme power and authority over the Church of England;' and therefore Hooker felt himself compelled to deny that which had been maintained by the concurrent judgment of antiquity; that God 'hath appointed' 'the ministry of the Church alone to have principality of judgment in Church matters;' 'therefore it may not from them be translated to the civil magistrate.'

"This absolute control of the Sovereign over the Church was somewhat modified under the Stuarts. Either the wish to take more defensible ground against Rome, or the growth of juster sentiments in themselves, induced James I., and still more his son, to recognize the Church as a divine body, which, though incomplete without the Sovereign, yet by his concurrence gained the powers of a substantive whole. This is the principle expressed in Charles I.'s Declaration respecting the Articles A. D. 1628, and it led to a revival of the powers of Convocation, which had been comparatively inactive during the reign of Elizabeth. This, therefore, was the period at which the Anglican theory of Church authority was developed, and defended both against the Puritans and against Rome. Its opposition to the former is exhibited especially in the canons of 1603; and the learning and abilities of Andrewes, Laud, Bramhall, Mason, and others, were exerted against the latter.

"Now, it has been already observed, that the Anglician system of Church authority is open to the very same objections which were alledged against the Donatists. For what right had the Bishops of a single province to legislate independently in matters of faith? The excuse was that, as a chemical solution will crystalise into the same shape when poured into any vessel where its ingredients can act freely, so the clergy of each nation retained that gift of inerrancy which belonged by God's promise to the Universal Church, because the Royal Supremacy consolidated them into a whole and thus enabled them to speak with authority. On no other principle could it be maintained to be a 'wicked error' to affirm 'that any of the nine-and-thirty articles' is 'in any part erroneous,' or for persons to maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful' churches. As the cause of Christendom, then was vindicated against the Donatists by those internal divisions, which St. Augustin speaks of as judgments against them, so the Anglican system was overthrown by those domestic dissensions against which the lack of Catholicity rendered it helpless. For how could the British episcopate censure the Puritans for separating from their communion, when they were separated themselves from the communion of Christendom? So that their coercive measures produced the same effect, which the Council of Carthage speaks of, as resulting from the conduct of the Donatists towards their Maximian separatists, 'Where they have a divine proof, if they choose to attend to it, that they are as censurable themselves for their separation from the unity of the Church as they complain that the Maximians are censurable for making a division from them.'

"The opposition to the High Commission Court, and its destruction by the Long Parliament, were the necessary results, therefore, of that division from the rest of Christendom, which made the attempt to enforce religious agreement unreasonable, as well as oppressive. But the Anglican system did not finally fall till the league between the clergy and the King was dissolved by James II. The last two Stuart Princes were conscious that a claim was made in their names, which they had no right to advance. Their exile on the continent must have showed the untenableness of a territorial religion; and James refused to live in a system in which his brother had been afraid to die. And now, therefore, it was discovered that the supremacy, as interpreted by the Crown lawyers, was totally different from any authority which the Crown had possessed. Stillinfleet proved the High Commission Court, when restored by James II., to be illegal, and showed the erroneousness of Lord Coke's assertion, that the Crown had exercised the power of excommunication before the Reformation. This was virtually to overthrow the whole system of Anglican Church discipline; for it has never had any real effected upon the nation at large, except when backed by that stronghanded associate. But a more important circumstance still was, that the dynasty which succeeded possessed only a parliamentary, not a hereditary title, and ruled therefore, through such ministers as had the confidence of a parliament Henceforth the supremacy of the Crown meant the supremacy of a parliamentary Sovereign. And parliament consisted in part of dissenters, to whom William of Orange and his successors looked as their most trusted supporters.

"Whereas, Elizabeth, then, had been despotic, and the Stuarts Anglo-Catholic, their successors were essentially Protestant. The Tudors had required all persons to agree with themselves; the Stuarts with their Bishops; but William of Orange was indifferent to what men believed, provided they differed from the Pope. The oath of supremacy, under Elizabeth, had affirmed that the Pope neither did nor ought to possess, any spiritual authority in England, also that the final authority in spiritual causes belonged exclusively to the Crown. The first of these statements was expunged from the oath, by 1. William, and Mary, c. 8, because it interfered with the freedom of judgment which was claimed by dissenters for themselves. So that the Crown gave up that right of judging in spiritual matters which Henry VIII. had won from the Church, and made it over solemnly to his subjects.

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"There are reasons, therefore, why the Church of England should choose to retain those engagements which belonged to an earlier stage of her history; for otherwise she must abandon the defences which were raised for her by learned and able men, and renounce her alleged identity with the ancient Church. Yet how is it possible to make these declarations without feeling, that if they do not assert falsehood, they at least palter with truth? For how can the Crown be alleged, in any true sense, to be the spiritual head of the nation? Not only does it allow Roman Catholics and Dissenters to teach their several systems; but by their admission into parliament, they have acquired a place in the sovereignty itself. Our gracious Queen may be only of two religions (those which are established in England and Scotland), but of the sects which are represented in parliament the name is legion. To assert the Sovereign, therefore, to be supreme governor 'in spiritual causes,' when the Sovereign is a parliamentary Sovereign, and parliament represents a divided nation, is to attribute an office to the crown which it cannot really exercise, and of which it is illusory to speak.

"And hence the practical system of the Church of England is one of pure private judgment. Those whose converse is only with books, and who live in that circle of thoughts which is suggested by our great divines, may imagine that the Church of England has one consistent system of teaching, and inculcates a single body of truth; but experience dissipates the delusion, and shows such hopes to be like those of the Tartar conqueror, who discarded morning and evening prayer, because he imagined himself to have reached the land of eternal sunshine.

"The worst of such disappointment is, that it induces men to acquiesce in this state of things as a necessary evil; and thus destroys their belief in the teaching office of the Church. * * * When it was first decided that the validity of baptism was to be left an open question in the Church of England, many persons expressed their conviction, that to allow an article of faith to be denied was to abandon the principle of authority, and, therefore, to lose that which was so essential to the vitality of the Church. But a few years have accustomed men to this, as to other evils; they observe that if the Church allows error to be taught by her ministers she is equally willing to allow them to teach the truth; and that they are as much at liberty as before to put any interpretation which they please upon her formularies. So that this celebrated decision has but given additional support to that principle of private judgment, which already prevailed. Indeed, we may be surprised that men were so much agitated when they found that the Church of England would allow error to be taught while in respect to the other it has never been alleged, that she does more than tolerate truth. For why should the doctrine of the Real Presence, and of the Euchrastic sacrifice, be a less essential part of Catholic truth than the doctrine of baptismal grace? There was no reason why those who were aware that these momentous doctrines were only tolerated in the Church of England, should be greatly moved when they found that in the case of baptism also she did no more than tolerate the truth. The event, after all, did but disclose, rather than alter her position, by exhibiting a striking and novel instance of her system.

"Now if it be true, as we believed in early times, that the Primacy was bestowed by our Lord upon His Chief Apostle, with an especial view of enabling His Church to teach as a corporate body, such a state of things must be looked upon as the natural consequences of its denial. Why should we wonder at the uncertainty and division which prevail around us, when we have discarded that provision, which was specifically appointed for their prevention? And it is instructive to observe that exactly the same set of evils were encountered, when the same experiment of isolation from the rest of Christendom was attempted by a single province in ancient days. St. Augustine's language respecting the Donatists, and the manner in which they gradually became accustomed to the spectacle of division till their consciousness of the necessity of Christian unity was effaced, might be applied directly to many among ourselves. 'How many, as we well know, were already wishing to be Catholics, having been aroused by the obvious call of truth, but out of respect to their friends, put off the giving offence from day to day! How many were held, not by truth, to which you have never trusted, but by the heavy bond of obdurate custom; so that in them was fulfilled the Divine statement, 'a stubborn servant will not be corrected by words, for though he understands, he will not hearken!' How many, too, thought that the party of Donatus was the true Church, because their security made them torpid, fastidious, and tardy in recognising Catholic truth! How many ears were stopped by the tales of slanderers, who alleged that it was some strange offering that we presented on the altar of God! How many believing that it did not matter to what body a man belonged, provided he were a Christian, remained in the party of Donatus, because they had been born there, and because no one compelled them to depart thence, and to pass over to the Catholic Church.'

"So completely have the feelings which these last words express become predominant in England, that separation from the rest of Christendom is hardly felt to be an evil, or the absence of Church authority admitted to be a loss.

"And yet it may be said, that to return to the ancient system of Catholic unity is impossible; that nations do not thus trace their steps, nor the waves of time flow backward. This may be true. Prophecy does not tell us that time will of necessity give the ascendancy to truth: 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' But the whole objective system of Christianity hangs together, and it may be doubted whether the revolt of the human mind is not as fatal to each particular doctrine, as to the unity of the whole. The difficulty is, when these things become realities, which demand belief, and affect men's lives. And then it will be found that baptismal regeneration, and the Real Presence, and the authority of the Episcopate, are as hard to maintain as St. Peter's Primacy, and that the first are not practically believed by any large body of men by whom the last is denied. For these doctrines cannot be maintained, unless we recognise the authority of antiquity; and the ancient fathers teach no doctrine of the Church more clearly than the pre-eminence of the Chief Apostle.

"And now, then, to sum up the results at which we have arrived. It has been shown, by the testimony of those who lived before us, that our Lord not only taught doctrines, but founded a Church. To this Church He was pleased to commit the special function of interpreting that system which he delivered to mankind. He qualified it for such an office, by rendering it the habitation of that Divine Spirit, which had dwelt without measure in the bosom of his own humanity, and was pleased to take up its perpetual abode in His body mystical, the Church. Such is the statement of those who have delivered to us an account of our Lord's nature and actions; and unless the capacity of judgment had been possessed by the Church, we could have no evidence of the inspiration of that Sacred Volume, which contains the records of our faith. For it was the Church's judgment which stamped it with authority; and in its turn it confirms that which antiquity had previously witnessed respecting the authority of the Church. The Church's authority, then, depends on the presence of the Spirit which gives it life. This authority had resided first in its completeness in the presence of our Lord, when He was manifest in the flesh. He was pleased to bestow it in a plenary manner on the college of His Apostles. From them it has descended to their successors, the Bishops, throughout the world. But to preserve the unity of this widespread commission, our Lord was pleased to give an especial promise to one of His Apostles, and to bestow upon him a name and office derived from Himself. And as the Episcopal College at large succeeded to the Apostles, so was there one Bishop, whom the Universal Church believed from the first to be the successor of St. Peter. Hence was he spoken of in ancient times, as discharging that function among the rulers of the Church Catholic, which was discharged among his brethren by the chief Apostle. The successor of St. Peter is declared by those general councils, which are admitted by all Catholics to be the representative of Him who was the bond of unity and rock of the Church. And hence, as the circle of Christendom grew wider, and its unity could not be maintained without a stronger principle of centralization, it was through this influence that the oneness of the Catholic body was perpetuated; and the primacy of St. Peter ripened into the supremacy of the Pope.

"But now comes a change. There arises a powerful monarch in a remote land, who resolves to separate the Church of his nation from the unity of Christendom. He effects this purpose by force or fraud, and bids it recognise a new principle of unity in himself. He passes to his account, and his children rule after him. But this principle of unity is found in time to be insufficient. No sooner is the grasp of the civil ruler relaxed, than a host of parties divide the land. The very thought of unity, and hope of concord, is gradually lost. The national Church is beset by sects and torn by dissensions. *Intra muros peccatur et extra.* And can it be doubted what advice would be given to its children by that great saint who looked forth upon a somewhat similar spectacle in his native land, and whose life was expended in winning back his brethren, one by one, to the unity of Christendom? He did not think that the national unity of Africa was any pledge of safety to the Donatists; or that the number and succession of their Bishops entitled them to respect. 'Come, brethren, if you wish to be inserted in the vine; for we grieve when we see you lie thus, cut off from it. Number the Bishops from the very seat of Peter, and in that list of Fathers see what has been the succession; this is the rock, against which the proud gates of hell do notprevail.'"

FOR THE YOUNG.

The Thunderstorm.—In the summer of 1837 a large and happy family party, of which I was one, was assembled at the little watering-place of Redcar, situated on the Yorkshire coast, near to the mouth of the river Tees. It was a custom of old standing in our family to spend a few weeks in the year within reach of sea-breezes; and it will easily be believed that this annual sojourn was a source of much enjoyment to the younger members, and added not a little to the zest with which the arrival of the midsummer holidays was welcomed.

I am enabled to fix, with accuracy, the exact date of the occurrence which I am now about briefly to relate, because I well remember that the flags at the coast-guard station and on the vessels in the Tees were flying half-mast high, as a sign of mourning for the death of the late King William the Fourth. It was therefore on or about the 21st of June—the longest day—in the year 1837, that the many residents or visitors at Redcar sauntered on the beach, or remained in their houses, fearful, if they ventured far from home, of being caught in the storm which was evidently brewing. It was one of those oppressively hot days, when all active exertion becomes painful. The sultriness of the air was such, that the very song of the larks (which abound in the sandy hillocks, clothed with coarse grasses, near the sea,) was hushed, and a dead silence brooded over the face of nature. There had been an unusual number of bathers; but now the tide had ebbed, and the beautiful expanse of hard, smooth sand, for which Redcar is celebrated, was left exposed.

The sea itself was perfectly calm, but the heavy clouds which gathered in the sky gave it a leaden hue, save at the extreme horizon, where a bright silver line seemed to separate sea and sky. The idea may be fanciful, but to me this distant brightness, while all around us is gloomy, seems to speak of the "better land," from which the changing billows of life separate us. But, if fanciful, the idea may yet be of use, if my young readers will recollect that by an earnest faith we may be enabled to walk upon that troubled ocean of life, as St. Peter did upon the sea of Tiberias, and gain at last the bright haven of rest beyond.

The oppressiveness of the atmosphere increased to such a degree that it became irksome to continue even our in-door occupations. We sat idle and listless, watching through the open window the approach of the storm, which now announced its nearer vicinity by low grumblings. A lurid pink hue became mixed with the inky blackness of the mass of clouds; violent gusts of wind suddenly swept over the shore, and bent nearly to the earth some young poplars in the scanty garden of our abode; the sea was covered with a ripple, and was now one mass of deep neutral tint, or almost purple.

I had stooped to pick up some papers which the sudden puff of wind had blown from off the table, when a flash of lightning, exceeding in brilliancy any thing I have seen before or since—except on one occasion, of which, perhaps, more hereafter—appeared literally to enter and play around the room. The reader may himself have witnessed a very vivid flash of lightning, and will understand what I mean when I say we could distinguish, even in that dazzling and blinding flash, the mixture of colours—blue, pink, and yellow—of which its light consisted.

Without the slightest perceptible interval, this flash was followed by a burst of awful, yet magnificent thunder, immediately overhead—one of those bursts which are accompanied by a peculiar rattling noise, as if a thousand houses were at once thrown down—a burst which causes an involuntary shrinking of the flesh, accompanied with a humbling sense of man's utter nothingness in comparison with Him who maketh the clouds His chariot, and walketh upon the winds of the wind.

It is difficult, if not impossible, to convey an idea of sound on paper in ordinary words. I must content myself with saying that the very foundations of the house seemed to shake under the reverberations of the mighty peal. We all started up; we were not weakly afraid of a thunderstorm, but I believe something more than awe sate on our faces. The storm, however, seemed to have spent itself in that one violent outbreak; there was no more thunder, but the rain now fell in perfect sheets of water, a blessed and welcome safe-guard against further danger.

We had recovered our composure and were speaking of the fearful flash and peal which had so startled us, when my mother, who had not hitherto been in the room, entered it. We instantly observed the solemn expression of her countenance. "My dears," she said, "we have reason to be most thankful to Almighty God. We have had a narrow escape. The lightning has indeed been near us. It has killed a poor little child in a cottage close by!"

The storm was quite spent. A lovely evening succeeded it; the air, cooled by the rain, blew freshly over the sea, which now rolled in its full tide with innumerable crisp little waves, curling playfully as they broke upon the sand, and ran swiftly forward over the smooth expanse. Nature seemed to have awakened, as if from a feverish sleep, in full vigour and beauty; the beach was crowded with cheerful groups on foot, on horseback, or in carriages, all discussing the storm of the morning, and praising the delicious coolness of the evening air.

But there was one house to which no bright sun or pleasant breeze could bring comfort. To that house I willingly accompanied my mother. It was a small cottage, poor, even to meanness in its furniture; it was not very clean, but this might partly be attributed to the presence within it of a quantity of nets, lobster-traps, and other apparatus which sufficiently evinced the occupation of its owner. A few coarse prints—"Jack's Return," intermingled with Scriptural subjects—hung on the walls; and over the mantel-shelf stood a very beautiful little model of a vessel, the work, I imagined, of the fisherman himself, and an object which, I must humbly confess, I regarded with longing eyes.

In the corner stood a bed; and on it, covered by a white handkerchief, a little shapeless figure. I had not to ask myself what that was.

The poor father sat before the fire on a low stool, his elbows on his knees, his hands pressed on his eyes; he rocked himself to and fro with that incessant motion which seems the natural expression of grief among the poor. His wife, a young woman, was busily employed in ironing. She looked up vacantly when we entered; she did not greet us, her grief was too absorbing for mere civilities. I was young at the time, but, young as I was, was deeply touched by that sad picture of utter desolation and sorrow.

Soon the woman's heart melted under the kind words of my mother. Such a passion of tears she poured forth? She held her apron to her eyes, and wept long and loudly, while her visitor interrupted her not, but went to the bed-side, and stood gazing on the little corpse. But when this passionate burst was over, both father and mother seemed strangely comforted by relating every minute circumstance of the instantaneous blow which had taken their darling from them.

It appeared that the child had actually been sitting on its father's knee, when the electric fluid (the thunderbolt they called it) descended the chimney, and, sparing the man, struck down the babe.

We did not leave the cottage until a ray of comfort and resignation seemed to shine into the poor crushed hearts of the parents. And when we did leave, the fisherman rose to open the cottage door, and tears gathered afresh in his eyes as he said, "God bless you, ma'am! and you, too, young gentleman?"

An affecting circumstance occurred in the service at church on the following Sunday: "James and Mary Bell desired to return thanks to Almighty God for His late mercies vouchsafed to them." I trust there were others in that congregation who felt that they, too, had special mercies to acknowledge with gratitude!

We met the mourners as we left the church. They looked very sad, but they spoke with calmness, and, with many expressions of humble friendliness, wished us farewell.

We left Redcar on the morrow. I have never revisited it, but I shall remember, to my latest hour, the scene so strongly impressed upon my mind in earlier years. From my heart I respond ever to that petition of the Litany—"From Lightning and tempest, ... and from sudden death, Good Lord deliver us!"

Novel Incident in Church.—In one of the letters printed in the autobiography of the late Rev. W. Jay, just published, he tells a story of a bull entering a church where the reverend gentleman was preaching: "The congregation was large; and just as I was concluding the sermon there was a general consternation and outcry. All was confusion, the people treading on one another, &c. It was rather dark, and the pulpit candles only were lighted. I saw something moving up the isle towards the vestry. It was a bull! we presume driven in by pickpockets, or persons who wished to disturb us. We were talking upon the affairs of the nation, and John Bull very seasonably came in. But imagine what followed:—the bull could not be made to go backwards, nor could he be turned round; five or six persons, therefore, held him by the horns; while the clerk, as if bewitched, gave out, in order to appease the noise—

'Praise God, from whom all blessings flow,
Praise Him *all creatures* here below,' &c.

O, that the bull could have *roared* here in compliance with the exhortation! I looked down from the pulpit, and seeing the gentlemen who held him singing with their faces lifted up, as if returning thanks for this unexpected blessing, I was obliged to put my hands before my face while I dismissed the congregation."

True Courage.—What can be more honorable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned us; to be proof against poverty, pain, and death itself, so far as not to do any thing that is scandalous or sinful to avoid them; to stand adversity under all shapes with decency and resolution? To do this is to be great above title and fortune. This argues the soul of a heavenly extraction, and is worthy the offspring of the Deity.

Cigars.—It is an indisputable fact, that taking the whole United States together, much more money is expended for the single article of cigars, than for all the Common Schools in the Union.

An American's Interview with the Queen of England.—Mr. Nathan Thompson, Jr., formerly engineer of the Collins' steamer, recently came to England to exhibit a safety seat. He endeavored to penetrate into Buckingham Palace, to exhibit it to her Majesty, but was referred to Capt. Denman, of the royal yacht. Off went the American to Osborne, and found his way on board the yacht, and explained his object to Captain Denman. Shortly after the royal party arrived, and the young princesses each seized upon one of Mr. Thompson's seats, and rocked themselves to and fro with true childish simplicity. Presently one of the crew was ordered overboard to try the merits of this novel life preserver, and the experiment evidently was looked upon by the ladies and gentlemen who accompanied the Queen and Prince with great interest. Mr. Thompson, meanwhile, was standing amidships, much disappointed that he had not been spoken to, and fearing that, after all, he should not accomplish the great object of his journey. At that moment, much to his delight, Capt. Denman touched him on the shoulder, and said, "Mr. Thompson, I have permission to present you to her Majesty." "I shall be very happy, sir;" and, amid the smiles and tittering of the party who surrounded the Queen, he approached, and was introduced by Capt. Denman, saying, "I have the honor to present the inventor of the life-buoy to your Majesty." "How d'ye do, ma'am," said Mr. Thompson. The Queen bowed, and the ladies suppressed their merriment as well as they could. "I have brought, ma'am," said Mr. Thompson, "one of my seats as a present for you and your husband, which I hope you'll accept." At this, further attempts at repression of laughter were unavailing; but the Queen, with great good nature, smiled, and condescendingly said, "Thank you, Mr. Thompson, it is a very interesting and useful invention." After replying to a few inquiries from Prince Albert, whose rank he was not aware of until he subsequently saw the Queen leaning on his arm, Mr. Thompson withdrew, and, waving his hat in exuberant spirits, embarked in one of the Fairy's boats, kindly provided for him by the captain.—*London News.*

EXCEPTRA.

God's Glory.—God in His wisdom, ordereth all things so that they may conduce to His glory. No one thing—not even sin itself however injurious in its nature—is found useless, in the views of His Providence, or without avail, in working to the glory of the Most High God.—*Chrysostom.*

No Chance.—Never let us say of anything whatsoever that it happeneth by chance; there is nothing that hath not been concerted—nothing that hath not its own particular design and end, by which it forms a link in the chain of appointed order. There is no such thing as chance. It is only the blindness of ignorance that talketh of things being strange, and unaccountable and unlucky.—*St. Basil.*

A great man is one who, in some sense or other, adds to the world's possession, be it in government, in poetry, or philosophy he is bringing into life; a builder, a creator, a planter, an inventor in some sort, a doer of that which nobody else has done before himself, seeming willing or prepared to do. Now, it is very certain that the world loses none of its possessions. A truth once known is known forever.

Renewed Persecutions.—Many persons in Tuscany of both sexes and all ages, have been thrown into dungeons for reading the Bible, or even for being suspected of it, or connected with those who are suspected. Many have been confined among felons, on so slight grounds, that the government have been unable to sustain any charge against them. The persecutions are the work of the priests, and are not popular among the mass of the people.

The Scripture Always Fresh.—*Can this be said of any other work?* The venerable Dr. Woods in addressing the students at Andover, said that when he commenced his duties as Professor of Theology, he feared that the frequency with which he should have to pass over the same proportions of scripture would abate the interest in his own mind in reading them; but after more than fifty years of study, it was his experience that with every class his interest increased.

Curious Scene.—Captain Hugerow, in the "Memoirs of his Voyage to Memel, in 1785," gives the following description of a curious piscatory scene:—"One morning in a calm when near the Hebrides, all hands were called up at three in the morning to witness a battle between several of the fish called thrashers and some sword-fish on one side, and an enormous whale on the other. It was in the middle of the summer, and the weather being clear, and the fish being close to the vessel, we had a fine opportunity of witnessing the contest As soon as the whale's back appeared above the water, the thrashers springing several yards into the air, descended with great violence upon the object of their rancour, and inflicted upon him the most severe slaps with their tails, the reports of which resembled the reports of muskets fired at a distance. The sword-fish, in their turn, attacked the distressed whale, stabbing him from below; and thus beset on all sides and wounded, when the poor creature appeared, the water around him was dyed with blood; in this manner they continued tormenting and wounding him for many hours, until we lost sight of him; and I have no doubt they in the end accomplished his destruction."

Forgiveness.—In the course of a voyage to America, Mr. Wesley heard General Oglethorpe, making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying, "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me best of any; I, therefore, provided myself with calmly at him, "I hope you never sin." The General, confounded at the reproof, threw his keys to the servant, and bade him do better in the future. Here then is the several dozens of it, and this villain, (his servant,) has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war that sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then, sir," said Mr. Wesley, looking point. If we would never forgive, we must never sin.

HEBDOMADARY.

Sunday, Nov. 19.—*Twenty-third Sunday after Trinity.*—The collect is a supplication that God would be ready to hear the devout prayers of His Church, and that those things we ask faithfully may be obtained effectually.

Tuesday, Nov. 21.—*Edmund, King and Martyr.*—Edmund, King of the East Angles, was undoubtedly a very pious king, and died by a sort of martyrdom. He was tortured and shot to death by his pagan enemies, the Danes, for refusing to accede to conditions which he esteemed contrary to his duty both towards God and his subjects, in the latter half of the ninth century.

Thursday, Nov. 23.—*St. Cecilia.*—This was a noble Roman lady who suffered martyrdom early in the third century, and who from her assiduity in chanting God's praises has been esteemed the patroness of Church Music.

Friday, Nov. 24.—*St. Clement.*—The happy lot of this Saint is thus laconically told by St. Paul—"Clement, whose name is in the Book of Life." (Phil., iv. 3.) He was one of St. Paul's converts—his companion in his apostolic labours—and ultimately Bishop of Rome. His works were crowned with martyrdom in the reign of Trajan. Some valuable Epistles of St. Clement to the Church of Corinth are stlll preserved.

THE CHURCHMAN.

NEW YORK, NOVEMBER 18, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

TO CORRESPONDENTS.

Several communications must, of necessity, stand over to another week.

NOTES OF THE WEEK.

The consecration of Dr. Potter, as the Provisional Bishop of this diocese, is appointed, it will be seen by our Church intelligence, to take place next Wednesday, in Trinity Church, in this city. The Bishop of Connecticut is expected to preside, and the Bishop of Montreal to preach the Consecration sermon. It will be a most interesting occasion, and we doubt not will be attended by a large congregation.

The Governor of the State has issued a very becoming Proclamation, it will be seen, for a General Thanksgiving. It sets forth our deep obligations to the giver of ALL GOOD, and His claim to our sacrifice of prayer and thanksgiving,– appropriately advising also, that with our gratitude and thankfulness we should mingle our prayers and supplications for a continuance of the numberless blessings which, as a people, we enjoy. The day appointed for this pious purpose, is the thirtieth day of November—St. Andrew's Day. It will thus be a suitable opening of the Church's Year; and while we trust that the day will be duly observed by all classes—for all are interested in its observance—let us hope that Churchmen will especially regard it as an occasion when a double purpose may fitly be served. It is seldom they have so good an opportunity, while they give thanks for GOD's special bounties "with the multitude that keep holy-day," of properly observing a Festival of the Church. St. Andrew, whose day it is, readily obeyed, let them remember, the call of the Saviour; and the prayer of the Church, which we all more or less need, is this—that GOD would "grant unto us all, that we, being called by His Holy Word, may forthwith give ourselves up obediently to fulfil His holy commandments." Such a prayer will harmonize beautifully with such a thanksgiving. We cannot sincerely recount our blessings, without promising our devotion to Him who bestows them. And hence, the burthen of our Church's Thanksgiving Hymn:—

> "Lord, for these our souls shall raise,
> Grateful *vows* and solemn *praise*."

The investigation at Columbia College, about the recent election of a Professor, has, as might have been expected, evaporated in smoke. It is evident, as we thought all along, that the Senate had found *a mare's nest*. The affair was a farce throughout—from the time, we mean, that the Senate was persuaded to take it up. Here was an election, required to be conducted by secret ballot, and yet because its result did not satisfy an unscrupulous party, the secresy of the ballot is to be invaded, and the elections are to be subjected to all the tyranny of the Inquisition! But the *indignationists*, it is quite clear, have only made themselves ridiculous. They have satisfied themselves, much against their wishes, that in this, as in all other elections, "the affairs of the College have been so conducted, as to persons, appointments, and course of study, as best to promote the government and education of the students belonging thereto;" and that the trustees have NOT "in any way violated the terms and conditions of the Charter of the College,"—by preferring, that is, as they were bound to do in a Christian institution, one for a Professor's chair, who, in the language of our Church, "acknowledged the glory of the eternal Trinity, and in the power of the Divine Majesty, worshipped the unity," to one who repudiated that corner-stone of Christianity, and as a heretic, therefore, was quite unsuited for such a position in the education of Christian youth.

Another awful shipwreck almost at our very doors! The *New Era*, from Bremen, with nearly four hundred emigrants on board, wrecked within sight of our shores, and but a fraction of that vast number of human beings saved! It is another of those harrowing occasions which appeal so agonizingly for some corrective influence being set to work in our maritime system, and some expedient being devised for rescue from its perils. The cries of the victims—many of them prolonged through the long dark hours of a weary night, in all the blackness and darkness of despair, will not go unheeded in the regions above, whatever they may do here. Men may say in their heart, as did the ungodly of old, "Tush! GOD hath forgotten; He hideth away His face, and will never see it;" but He will, in some way, they may depend upon it, "arise to judgment." What might be done, that is not done, to avert such frequent calamities, or to succour and to save those who are sacrificed in such numbers, were too wide a question to enter upon here. Yet we cannot but think, that there is a fearful responsibility somewhere.

We have given, in another page, a pretty copious extract from Mr. (late Archdeacon) Wilberforce's recently published work, *An Inquiry into the Principles of Church Authority*; from which it will be seen that his perversion to Popery is but too evident an issue of the unhappy conflict in which he has been engaged. Though not in so many words, yet virtually and substantially, he avows himself a Papist. The singularity of the case, however, is this—that he does not impugn the doctrines of the Church of England, as contained in her constitution, her canons, and her formularies—and as held by himself while one of her ministering servants—but directs all his force against her *position*, as separated from the Church of Rome—which she is, no less on the ground of her right to independent action, than from the errors and corruptions to which the Roman Church is committed. It is, altogether, a deplorable case. But it yet conveys a useful lesson. It shows the necessity of preserving, in their integrity, the principles of the Protestant Church, as settled at the Reformation, and of giving no occasion to have it suspected, even by any puritanical or other direlictions, that she is not a true branch of the Church Catholic and Apostolic. The more we depart from our Catholic standards, the more will earnest minded but mistaken men keep quitting our communion. The Church must be true to herself, and then there will be the surest hope of her sons being true to her.

A trial, as novel as its subject is atrocious, has occurred in our Circuit Court, of which we give a brief report. An American sea captain has been convicted of the capital crime of having been engaged in the slave trade—of having stolen and carried away as many as six hundred and sixty-four of our fellow-creatures—forty of them women—from their homes on the coast of Africa, and landed them in Cuba to be sold as slaves. It affords us proof that our laws are quite equal to the purpose of visiting such atrocities with condign punishment, and that our opposition to the *slave trade* is absolute and real, whatever may be the case with respect to *slavery* itself. Such an issue is honourable at once to our legislature, and to our judicature. Let us hope it will be a warning for all time to come.

We have later accounts, it will be seen, from the seat of war, but still nothing decisive. Sebastopol continued under siege, by the allied forces, with every prospect of its speedy fall. The corps of Nurses for the sick and wounded, with a reinforcement of chaplains have set out on their mission of mercy. We are gratified to find that the Church of England *has*, after all, been able to contribute her quota to this charitable work. Miss Sellon has been had recourse to in the hour of need—the maligned and despised Miss Sellon, who has valiantly come forth at the head of her Sisters, despite the ungrateful treatment she has received at the hands of the ultra-Protestant section of the Church, simply because she had dared to restore an institution which Rome had been allowed to monopolize, and which she has already made conducive to the most blessed results. It is emergencies like this Eastern war which prove the necessity of such Christian efforts for the relief of human misery, and which are so effectual—as in this case—in dispelling prejudice and establishing the claims of a generous philanthropy. The religious discipline of Miss Sellon's Sisterhood is strictly in accordance with the Catholic principles of the Reformed Church,—only such discipline had, under the blighting influences of puritanism, fallen into decay; and its enforcement, regardless of all the ultra-Protestant clamour and opposition with which that most estimable Christian lady was assailed, has doubtless been the great means, under the blessing of GOD, of qualifying them, both in heart and mind, for the painful and arduous duties which they have so readily gone forth to discharge in the hospitals of Scutari, and on the battle field of the Crimea.

We could not but be gratified by the compliment paid us by our Western contemporary, the *Lutheran Standard*, in copying two of our editorials with so flattering a preface as this:—

> "The two following articles are so replete with wholesome food for thought and reflection in these days of sectarian rant, that we cannot refrain from transferring them to our own columns from *The Churchman*. The reader will perceive that they were particularly designed for the English Church communion, but as they are to a very great extent equally applicable to ourselves, we commend them to our readers, merely suggesting that instead of 'spiritual,' where the Eucharist is spoken of, the word real' should be used, as more consistent with our own Church 'teaching,' and the true doctrine of the Lord's supper."

Now we do not publish this to re-echo our own praise: we trust we are superior to any such vanity. But it is meet that we notice, however cursorily, the remark, that the word "real" should be substituted for "spiritual," as applied to the divine presence in the Holy Eucharist. We agree, in substance, with the Lutheran Church, that the word "real" is quite consistent with "the true doctrine of the Lord's Supper;" but it is a *real spiritual*, not *material* presence; and we used the word "spiritual" in conjunction with the word "supernatural" as expressing a *reality*, and not to be treated as a *sham*—the word SHAMS being, in fact, the title of the article in which it occurred. The title of the other article transferred to our contemporary's columns was REVIVALISM. It is encouraging to find, that whatever good they may be calculated to do will, through the kind partiality of our Lutheran friend, be extended and enhanced.

DISSENTERS AND SECTS.

UNDER this title, an ultra-Protestant contemporary of last week has an article which we cannot but consider most inconsistent with its profession of Churchmanship, and as mischievous as it is incongruous. In religious matters, it is indispensable that, as much as in us lies, we act up to what we profess; and as Churchmen, there are religious obligations upon us which it is rank dishonesty to evade, and a solemn mockery to trifle with. Men must be one thing or another. It is as impossible to be both a Churchman and a Dissenter from the Church, as it is to follow both God and Baal; and if not also impossible to be a Churchman and yet approve of, and fraternize with those who are at variance with the Church, it is yet a gross absurdity, inconsistency, and perfidy.

"When will our Church learn wisdom," quoth our ultra-Protestant contemporary, "and our Churchmen learn to practise Christian courtesy." The "wisdom," that is, of confounding things that are in their nature, constitution, and character distinct; and the "courtesy" of compromising a principle which lies at the foundation of what they profess! Surely, such "wisdom" can only be that which is regarded as "foolishness" in the divine councils; and such "courtesy," that which, as being hollow and false, it is a Christian duty to avoid, rather than to practice. For what wisdom can it ever be, to give up what is essential to our own position, as distinctly laid down in our Catholic constitution; or, what can that courtesy be worth which plays false with our own most solemn professions? Truth is better than courtesy, which in such a case is, in reality, nothing but a dissembler. Politeness is all very well, when it is true; but too generally it is nothing more—and in the case in question it is most assuredly so—than an elegant and concealed species of flattery, tending, and perhaps intended, to put those to whom it is addressed in good humour and respect with themselves. "As charity," it has been well observed, "covers a multitude of sins before GOD, so does courtesy or politeness before men." All this, however, is only the fashion of this world, which passeth away. But truth, and, above all, Divine truth, can never adapt herself to the crooked policy and wily sinuosities of worldly things; "for truth," as it has been truly said, "like light, travels only in straight lines."

But, then, dissent, it is pretended, only "denotes those who dissent from a Church established by the state." Was there ever so preposterous an idea! Why, to dissent is to disagree, to differ; and dissenters are they who disagree and differ from the Church Catholic, whether established or voluntary. Dissenters, according to accepted authority, are "those who, relying on their private judgment, have left the pale of the Church," —the One Catholic and Apostolic Church, that is, in which we solemnly and formally profess our belief. "Church and State" has nothing whatever to do with that. A branch of the One Catholic and Apostolic Church—that society which was instituted by our Blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine Truth, and the channel of Divine grace, —a branch, we say, of this Divine institution is planted here in this land, with its due apostolic organization of bishops, priests, and deacons; and men, in rejecting its authority, and relying on their private judgment, dissent from and will have nothing to do with it. This is the plain matter of fact. There is no need of any element of *State* or *kingly power*, as our contemporary so craftily contends, to make out the case.

Then, again, as to sects. "The practice of calling those who do not belong to us, 'Sects,'" it is alleged, "is equally unfortunate, equally impolitic, equally discourteous, even more offensive, and not less a violation of Christian kindness." What, then, *is* a sect? There must be such a *thing*, or there would not be the *word*. High authorities define it, as "a religious community following some particular master, instead of adhering to the teaching and discipline of the Catholic Church." Thus Calvinists are the sect following Calvin, Wesleyans the sect following Wesley, Socinians the sect following Socinus. *Sect*—"Men united in certain tenets." Such is the definition of the word by our ablest lexicographers. Then, who are they, we repeat? Why, those to whom the term is commonly applied—those whose "tenets" are their own, and which separate them from the Church Catholic.

There is a still harder word which undoubtedly belongs to them. They are not only sects, but schismatics. For they cause and constitute a rent or breach of unity in the Church, which is Schism—reprobated as a sin of great magnitude. Will our heterodox friend dare to to dispute this truth? will he deny that the Church, as originally constituted, was *one* body and only *one*—that it is so described in every part of the New Testament? Does not ST. PAUL tell the Ephesians, there is "*one* Lord, *one* Faith, *one* Baptism;" and the Corinthians, that all were to "speak the same thing," and to be "perfectly joined together in *one* mind and in the same judgment," and that consequently there were to be "no divisions" among the brethren, "no schism" in the body, but all were to "have the same care one for another?" And did not the apostle check and rebuke every disposition to separate and sectarianise? "Is CHRIST divided? was PAUL crucified for you? or were ye baptized in the name of PAUL?" Did he not also say to the Romans, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have received, and avoid them?" And again, did he not exhort the Ephesians "to keep the unity of the Spirit in the bond of peace"—reminding them that "there is *one* body"—that is, *one* Church—"*one* Spirit," and admonishing them not to be tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but to come "in the unity of the faith, and the knowledge of the Son of GOD unto a perfect man, unto the measure of the stature of the fullness of CHRIST,"—that is, to a perfect, compact, undivided Church? Such was the apostolic "wisdom,"—such the "Christian courtesy" of ST. PAUL. How different from anything which our latitudinarian contemporary seems to have an idea of!

But the whole theory of the Christian Church is opposed to all such lax notions of "wisdom and Christian courtesy." Hear what is the definition of the Catholic Church, of which ours is a branch, which Sewell so justly, so forcibly, and so eloquently gives:—"It was a society framed to extend over the whole earth, which, like that Indian tree, might grow up in stateliness and beauty, throwing out its roots on all sides, and from them shooting up fresh trunks, each to become a giant tree itself, each to send forth new roots, and those roots new trunks and trees, until the surface of the earth was covered, and all the beasts of the field might lie down for shelter in its shade. It was a society intended to be at once both many and one,—many in its independent branches, for every Bishop and Diocese constituted a distinct Church—one in the root from which it sprung; in the identity of doctrines which it taught; in the spirit which circulated through every limb; in the source of its powers, in its hopes, in faith, in joy, in sorrow, and love, and fear. And to this vast, and ancient, and venerable society, which did in this form exist fifteen hundred years ago, we trace what we now teach you. Whence, then, you will ask, did this society itself derive its knowledge and its powers? It derived it from a body of thirteen men, who from one place, Jerusalem, travelled in every direction into the most distant lands, establishing in every one a Church that is, an independent society, with a Bishop at its head. They travelled, remember, not together in a body, but separately. They imparted to every Church which they founded, *a set* of doctrines which the Church was charged to keep as a most precious deposit; to *allow not the slightest alteration; to transmit it under the same solemn injunction to their successors; to teach it to all the members of the Church, that none might be able to falsify it without detection—to compare it constantly with the doctrines preserved in other sister Churches—to meet and condemn at once whatever opinions impugned it—not even to listen to an angel who should preach to them anything different.* Wherever a Church was founded, this was the course enjoined. *In all was the same doctrine.* But they also appointed ministers, solemnly committing to them the government of those Churches, and made them the channels for conveying through perpetual succession the Spirit of GOD Himself—first to the people under their care, and then to other rulers who should have the same power of dispensing it. The society was never to die. Branch was to propagate branch—shoot was to spring up after shoot. The sap was still to circulate—the tree was still to stand—though death removed one after the other every atom of its substance, and transfered it to another world."

How utterly inconsistent, then, with all this is the 'wisdom" and the "Christian courtesy" upon which we have been commenting! For surely they cannot be members of that society who impugn its authority—oppose its organization, despise its rules, and separate from its Communion. The apostolic injunction, "mark them which cause divisions and offences contrary to the doctrines which ye have received, and avoid them," had special reference to the case of such a society; and on the same principle it is that the Church puts into our mouth the prayer—"From all false doctrine, heresy, and schism, good Lord deliver us." Those who are not of the Church have among them all this. *Some* shades of false doctrine, *some* of heresy, *some* of schism, there is in every one; and if we pray to be delivered from it, how can we, with any honesty or sincerity, fraternise with it, or for the sake of a perverted "courtesy," gloss it all over? Men must, we repeat, be either one thing or another; but whatever we are let us be honest. No man is wise or safe, but he that is honest. This holds good in the doings of the world—how much more so in those of religion! Honesty, we may depend upon it, is at any time before "courtesy." But true courtesy must be honest. It is a saying of Cicero—"What is becoming is honest, and whatever is honest must always be becoming." They are honest words, "Dissenters" and "Sects." They mean what they say—they are as full of truth as they are of plainness, and ought to offend no man to whom they justly apply. And they who use them fairly and openly need fear no offence. Theirs are those plain and honest minds which disdain to take shelter in subterfuges, or to sacrifice Christian truth at the shrine of a worldly politeness.

> "Just are their thoughts, and open are their tempers,
> Freely, without disguise, they love or hate;
> Still are they found in the fair face of day,
> And Heaven and men are judges of their actions."

IS KILLING A CRIME?

ONE would have thought that, at this time of day, and in a Christian land, such a question as this would not need to be debated; and yet, it seems otherwise. The bloodthirsty hero of the St. Nicholas tragedy has been convicted, on the clearest evidence, of killing him whom he had provoked to remonstrate against his insufferable annoyances at an unreasonable hour of the night. It was a case of murder, if there ever was one; yet, the jury, taking perhaps a too lenient view of it, made their verdict only manslaughter in the second degree. It was a narrow escape from the gallows; and one would have expected heartfelt gratitude for so much mildness and mercy, and a thankful submission to the mitigated penalty to be inflicted. But no. Although the assassination was brought home to the culprit beyond all shadow of doubt, and notwithstanding the mild adjudication that has followed, still the sanguinary offender is not satisfied, but seeks a new trial, that he may establish his right to murder with impunity! The tragical occurrence was thus pithily and truly related by the judge on passing sentence:—

> "Major Loring and his wife were at the door of their room, and you were next to him at the stairway; you were armed and he was unarmed; he remonstrated with you on your previous misconduct; you again insulted him and his wife, and called him a liar. He returned the insult with a blow of his naked hand, and you—the original aggressor—stepped back, and closing on him, drew your sword and killed him on the spot!"

If this, then, was not assassination, we know not what could be. The jury had gone to the utmost stretch of leniency; they had more than given him the benefit of every possible indulgence. For the judge felt constrained to remark, that "the circumstances detailed in evidence are such that *if there had been in our statutes a provision for manslaughter in the first degree, applicable to affrays, and the jury had found you guilty of this higher grade of offence, this Court would have been bound to carry out their verdict*." So that, even keeping it down below the capital crime—though that was only done by a stretch of clemency—it was, in the opinion of the judge, a much higher crime than that for which he has been sentenced; and still they are not satisfied!

Is, then, a man to kill a fellow-citizen—to slaughter—to murder—and yet go unpunished? The bloody deed was not denied—it was too plain and palpable a fact for that. Is a capital crime, then—as it really is—to be perpetrated with entire impunity? Is it to be the privilege of insolent brawlers, like this GRAHAM, that they are to draw their swords and kill on the spot any who dare to repel their insolence and arrogance? What a state of society would not that be, where such a habit should prevail! And yet this is what they want. No other interpretation can fairly be put upon it. The law has been most indulgently applied. Instead of convicting him of murder, and condemning him to death, it has only pronounced it a modified manslaughter, and given him a few years' imprisonment. And still he is not content, but must needs endeavour to escape all punishment whatever! The law of GOD and the law of man are alike to be set at nought; and although life is sacrificed, and misery and woe inflicted upon an innocent family, it is to be done with impunity!

Such assassins must be taught a very different lesson. The interests of society, the cause of humanity, imperatively demand it. Human life, it must be shown, is a thing too precious to be wantonly sacrificed to man's unreasonable anger; and there are too terrible issues of wrong and wretchedness involved in such a deed of blood, to justify its palliation on any account whatever. They must be taught to curb their passions and to moderate their wrath. He would have taken no such pains had he been called upon to do an act of kindness, as he took to commit this malignant and murderous deed. So true it is, as a great moralist has well observed, that "in doing good, men are generally cold and languid, and sluggish; and of all things afraid of being *too much in the right*. But the works of malice and injustice are quite in another style. They are finished with a bold, masterly hand; touched as they are with the spirit of those vehement passions that call forth all our energies, whenever we oppress and persecute." This is the case with the natural man—with one who laughs at such a thing as converting or restraining grace, however he may feel that he has a wicked, rebellious heart, given to revenge, and violence, and bloodthirstiness. No law of man can reach such a case, save when it commits itself in some active display of its savage malignity. GOD alone can deal with the heart, for He only knows its desperate iniquity and deceit. But man can deal with its overt acts of violation of human laws, and he must deal with it if society is to be sustained. Its requirements must be respected. Retribution for any gross violation of them must be enforced. There is some reparation and restitution, too, to be made. It ought, if it is to avail him, to be a fruit of repentance. Regret, remorse has already been expressed; it has been put forth, if not to influence the decision, yet to excite the sympathy of the judicature. But, as CLARENDON has truly said, "true repentance issues out of a higher court, and is not satisfied with submitting to the censures of public authority; but inflicts greater penalties than a common judge can do, because it has a clearer view and prospect into the nature of the offence, discerns the malice of the heart, and every circumstance in the committing, and applies a plaster proportionable to the wound and to the scar." May GOD grant the unhappy man, in this case, *that* repentance! But he must submit to what he has incurred, ere he can hope to attain what he needs. It may be true, as WILKES once said, that "the very worst use to which you can put a man is to hang him." But he has luckily escaped that. Let him not, then, shrink from that better use to which he is to be put, affording him, as it will, the opportunity of making some atonement for his crime, while he submits to a penalty only too disproportionate to its enormity.

THOUGHTS ON CURRENT EVENTS.

Our papers by the last English mail contain accounts of the election of the first Hebdomadal Council of the University of Oxford. Our readers will recollect that this body is, under the University Reform Act, to take the place of its old Hebdomadal Board, which was composed of the Heads of Houses and Proctors. It is to be elected by the congregation of its Masters of Arts resident in the University, and to be composed, besides some official members, of six heads of houses, six professors, and six masters of arts or members of congregation. The new principle of securing a representation to any large minority, by prohibiting any person from voting for a number of candidates more than equal to half the vacancies to be filled, has been adopted. This, of course, involves the idea that an election may be made by a plurality, and which has been, in fact, the result, only two persons out of the seventeen who were elected receiving a majority of all the votes cast. In fact there seems to have been another reason for this, besides the operation of the rule designed for the protection of the minority. There were great divisions of opinion among the electors and a large number of scattering votes. The minority principle seems to have wrought its proper effect, by excluding everything like party combination.

There were, in fact, three elections—one for six heads of houses, one for six professors, and a third for six members of congregation. At the first of these, there were 220 votes cast; at the second, 224; at the third, 225. There were, as we have already remarked, only two persons who received a majority of all the votes cast, and only one whose majority could be called large. This was Dr. Williams, Warden of New College, who received 146 votes, and was elected one of its six heads of houses. The only other person who received a majority of all the votes was Dr. Hussey, Regius Prof. of Ecclesiastical History, who was elected one of the six professors by 126 votes. He is the author of an admirable little work against the supremacy of the Pope. According to the *Morning Chronicle*, both these gentlemen are "Anglicans and Tories of that class which has long been regarded as the characteristic offspring of the University of Oxford."

The two persons who received the next largest votes were Dr. Scott, Master of Baliol College, among the heads; and Dr. Pusey, among the professors. The first named gentleman received 106 votes, and Dr. Pusey 104. Dr. Hawkins, Provost of Oriel, the leader in the University of the Erastian or latudinarian party, called sometimes the Arnoldites, came next, receiving 101 votes. Dr. Daubeny, Professor of Chemistry, came next, with 100 votes. Dr. Cardwell, Professor of History, well known in this country as the editor of several compilations of documents bearing on the history of the Church of England, received 99 votes. He was elected as a professor, but he is also one of the heads of houses, being the Principal of St. Alban's Hall. Dr. Gaisford, Dean of Christ Church, the head of the largest and most important house, received 93 votes. No other person came up to 90.

Dr. Lightfoot, the new Rector of Exeter, received more votes than any head not elected, and was afterwards elected in his other capacity of a member of congregation. This, with the Vice-Chancellor, who is *ex-officio*, a member of the six representatives of the heads, and Dr. Cardwell, will give the heads nine members of the council, out of twenty-three.

Only five persons were elected as members of congregation, there being a tie between the Rev. C. Marriot, well known as a prominent movement man, and the Rev. M. Pattison, each of whom received 56 votes.

Upon the whole, it seems to us that the new system has worked well. There has been no outbreak of party spirit. All the theological parties in the Church are represented. Dr. Pusey and Dr. Hawkins are the very heads of two of them; Dr. Symons, an ex-Vice-Chancellor, who is chosen for one of the heads, is, as we believe, an evangelical; Dr. Cardwell is what is called a safe man, *Anglice* high and dry.

Politically, the *Morning Chronicle* says, that the friends of Mr. Gladstone have a majority, but not his warm friends. The majority "counts partly of High Churchmen, who support their representative for his ecclesiastical sympathies; partly of Liberals, who support him for his politics." The same paper says, that the Liberal party, although, of course, in the minority, are efficiently represented, although two or three of the ablest and most noted obstructives in the University are in the council. It also intimates the opinion, "that it is quite impossible for this council to be used as the instrument of any theological or political designs whatever; and those who know Oxford will be aware that this result was most essential to tranquillity and justice." In this opinion we, although we do not know Oxford, entirely concur.

Mr. Wilberforce's book has been published. He takes the ground that the supremacy of the Queen is unlawful, because it interferes with the supremacy of the Pope. This is not consistent with his letter to the Archbishop of York, in which he intimated that he thought the unlawful character of the supremacy had been developed, consummated, or demonstrated by the act of the present reign, which constituted the Judicial Committee of the Privy Council the tribunal for settling the questions of doctrine in the last resort. According to his present views, the royal supremacy has been always unlawful. In fact, the sin does not at all consist in accepting the royal supremacy, but in the rejection of the papal. His objections are just as strong against our Church as against that of England. He does not seem to have yet united himself to the Church of Rome, but his principles lead directly to such a consummation.

Baltimore, Nov. 13, 1854. H. D. E.

A GOOD EXAMPLE.

THE Rector of Christ Church, Louisville, in the diocese of Kentucky, has issued a pastoral letter to his congregation, in which he intimates a course of ministerial conduct, more especially in the services of the sanctuary, which is certainly, on all accounts, well worthy of imitation. For instance, he intends "to obey *all* the written prescriptions of the Church, which were written because they were intended to be of permanent obligation, and to retain or discard, as may seem best, all those unwritten traditions, which were the mere result of local and temporary circumstances, and which should therefore, at all times, be regarded as the creatures of such circumstances." We have no doubt the worthy rector would admit, that puritanical prejudice was often one of the most prominent of such circumstances. Well —in accordance with these principles, he goes on to say that he has done certain things which he thus explains:

> "1. We have dispensed with the tradition of a high perched barrel pulpit, because it was hard upon the voice and unnaturally isolated the preacher from the people.
>
> "2. We obey the written prescription which requires the Minister to place the elements upon 'the table' at a stated time in the Communion Service; and thereby violate the unwritten tradition, or rather the 'don't care' practice, which had presumed to repeal that written law. In thus preferring the higher authority to the lower, we give more effect and beauty to the Service, by the performance of a significant act which the law has made a substantive part of the communion office.
>
> "3. On communion days we disregard the tradition which requires three distinct services to be performed at the same hour—because by this unnatural union the sustained devotion which every part demands is rendered almost impossible to ordinary worshippers. We therefore appoint an early hour for Morning Prayer, leaving the Communion Service and sermon for the ordinary time of public worship, and combining with this second service the 'Te Deum,' 'Benedicite,' or such other portions of the Morning Prayer as may be conveniently and profitably used.—Such a division of our services has been lately recommended, without a dissenting opinion, by a large portion of the Bishops and Clergy of the English Church.
>
> "4. We have put away that stiff and unmeaning formality, the tradition of dressing three times for one occasion of public worship, the minister appearing, 1st, all white; 2d, all black; 3d, all white again. An official dress for an officiating clergymen is commended by Divine sanction, by a natural sense of beauty and propriety, by general custom, and by innumerable analogies in social life. But to interrupt a solemn service for the purpose of putting off one official dress and putting on another, is a practice unknown in *real* life, except in the Church. If it does not disturb the devotion of the people, it lightly diverts the attention of the minister from the awful duties in which he is engaged. As it must always appear childish or superstitious to all who have not been long habituated to the unseemly custom, it unnecessarily impedes the progress and just influence of the Church upon the masses of the people.
>
> "We therefore use but one official dress at each occasion of public worship. We do not prefer either of those customarily used from the conceit of a superior ceremonial sanctity of one or the other. But we regard the simple white surplice as far better adapted to the uses of the Sanctuary than the more ostentatious silk gown, upon the principle that CLEANLINESS IS A VIRTUE.—The pure white robe, fresh from the laundry, does not only symbolize, but exemplify, *that virtue*, in striking contrast with the silken dress, fetid with the accumulated perspiration of a *succession* of preachers, through a succession of sultry Sundays and summers."

Another improvement is thus alluded to,—he is referring to the Sunday Evening Service being given up to missionary purposes:—

> "To make this evening service more attractive, I propose to increase the proportion both of choir and congregational singing. It detracts very much from the popular efficiency of our service to read instead of singing the Psalter. We might as well read the hymns. Psalms and Hymns were all made to be sung. This will give an animation, a richness, and a power to the service which it does not possess as ordinarily performed. Let us therefore go to work with one heart and one mind to help to bring to pass the petition which we daily offer: 'Thy kingdom come.'"

There are several other points to which we will endeavour to return. In the meantime, we earnestly reiterate our commendation of so good an example.

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—This institution, it will be seen, advertises its first course of Lectures for the season, which is a very attractive one. The Bishop of Pennsylvania is to lecture next Thursday evening, and the Rev. Dr. VINTON, of Boston, on Monday, December 4. The subjects, we understand, are highly interesting and seasonable.

AMERICAN CONFERENCE ABROAD.—According to the London papers, a conference has been assembled, it is said, on the Continent, which is without precedent, acting under the directions of the President of the United States. The Ambassadors of that country assembled to exchange information, to consult, and to report to their Government on the state of affairs on the Continent. American trade is carried to every part of the world, and the conference had in view the due protection and advancement of those interests in any new arrangements in treaties that may be made in Europe. Mr. Buchanan left London to attend it, and was met by the American Ministers from Paris and Madrid.

THE MUSICAL GAZETTE.—This is the title of a new weekly musical paper, which it is professed shall be no partizan of no cliques, no prejudices, no nationalities." Its first number promises well; and if this promise be sustained, it will prove an acquisition to the musical world.

Correspondence of the Churchman.

OXFORD UNIVERSITY.

OXFORD, (ENGLAND,) OCT. 30, 1854.

We are now in full term, and the Act for reforming us is just coming into practical operation. Formerly, as you are aware, the Hebdomadal Board (the actual governing body of the University,) consisted of the Heads of the Colleges,—or, as we call them here, the Heads of Houses. By the Reform Act, this Board is henceforth to be elective, and to be composed of six of the Heads, six of the Professors, and six Members of Congregation generally. The election of this body, now called the Hebdomadal Council, took place last Tuesday, and the result is highly satisfactory. There was one double election, the Rev. CHARLES MARRIOT (Oriel,) and the Rev. M. PATTISON, (Lincoln,) having an equal number of votes, and a new election for this eighteenth member has in consequence to be held. The seventeen returned are all men of eminence and experience in, and what is more, all well affected toward the University, in the integrity of its principles. So far, therefore, the Reform has done us no harm—rather good. I need not enumerate the members returned; you will get them from the newspapers. Thirty-five other Masters received votes, most of them men of the right sort; and as many as two hundred and twenty-five members of Convocation voted. Dr. PUSEY, you will see, is one of the Professors elected; and he had the largest number of votes but one. This is gratifying in two respects: it shows the confidence placed in Dr. PUSEY, both as a University man and a Churchman. But as a body, they are just the men rightly qualified to be set over the affairs of the University. Several of them were strongly opposed to the Reform Bill—as Dr. PUSEY himself, for instance; but they all have the true interests of the University at heart, and they combine with all due literary and scientific knowledge, and ability, a full modicum of practical capacity; while no party among ns is too prominently represented. The influence of the Council will no doubt be highly conservative.

There is considerable anxiety as to what may be the bearing of the Council towards the Dissenters, in their endeavour to get a footing, as they are now entitled to do, in the University. The feeling of the University at large is decidedly against their admission at all; and there is little doubt that this feeling actuated a majority of the electors for the Council. Still the spirit of the Act cannot be altogether resisted. The Council may check and discourage, but they cannot exclude. The old Board would have made no concession. The new one will yield; but it will do so cautiously, if only because it will do so reluctantly.

The First Dissenting or *quasi* Dissenting body that are making any really vigorous effort to appropriate the right now placed at their disposal, is that hybrid association, the *Evangelical Alliance*. They, as you may have seen, have resolved to establish a Hall of their own. They have raised the requisite funds, it is understood, and will soon set to work. The Hall is to admit all, whether Churchmen or Dissenters, who will submit to its (so-called) Evangelical organization, doctrine, and discipline, which is *not* to be that of the Church, whatever else it is to be. It is to have a moral and religious atmosphere, in short, utterly anti-Oxonian: although *in* Oxford University, it is not to be *of* it—save in name and in form. The experiment is a bold one; but many here shake their heads at it, who yet have a warm sympathy with the principles of the party from which it has emanated.

M. A.

OBITUARY NOTICES.

THE REV. JOHN LLOYD JOHNSTON.—Our Church has lost in this divine one of its most efficient workmen,—he was truly a "labourer in the Lord's Vineyard." Mr. Johnston studied Divinity at Jubilee College, Ill., and was ordained by the late Bishop Chase. He remained in the Diocese of Illinois for some time, and returned thence to the Diocese of Louisiana,—during this year he was transferred to that of Mississippi. Throughout his ministerial career he has shown himself to have been "verily called of GOD." The poor were ever his first thought; and by them will his loss be most deeply felt. His death was most glorious,—he died in the service of his Lord and Master. Although knowing that the fever was raging at Beloxi, he did not consider it a sufficient reason for him not to go thither. "He counted all loss, save the cross of Christ." He had but just arrived, when he took the fever and died. Truly might he have said, with the Apostle Paul—"I have fought a good fight, I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness."

MRS. GENERAL HAMILTON.—This venerable American gentlewoman was well known not only in this, and our capital city where she had lately resided, but throughout many other districts of the Union. She was the daughter of General Phillip Schuyler, of this State, whose services in the Revolutionary war form a marked page in the history of the United States. She was born in "The Old Schuyler Mansion," at Albany, on the 9th of August, 1757, and in 1780 married Alexander Hamilton, then a Colonel in the United States Army, and one of the Aids to General Washington. Her husband, as we all know, rose rapidly to the rank of General, and became one of the most illustrious of our early statesmen. He died so long ago as July, 1804—so that his widow has survived him half a century. After the General's death, Mrs. Hamilton resided for some time in this city, and devoted her life to acts of benevolence. She was one of the founders of the New York Orphan Society, and was for many years its presiding officer. Some years since Mrs. Hamilton changed her residence from this city to Washington, where she lived with her daughter up to the time of her death. During the fifty years that Mrs. Hamilton has survived her husband, it is said that she always wore the "widow's dress" of the period of his death. As the widow of such a man, she has always been an object of respectful regard to the whole community, and many instances have occurred in which the public, when the occasion was appropriate, testified its respect for her sorrows and her character. During her residence at Washington, Mrs. Hamilton had weekly reception mornings, when she welcomed her friends, but she seldom went herself into general society. Her death was caused by no marked disease, but the gradual decay of the vital powers produced alone by extreme age; for she was in her 97th year. Her remains were brought to this city. It is said that with Mrs. Hamilton passes way the last of the distinguished women of the American Revolution. She was buried in Trinity church-yard on Saturday. A large number of the friends of the family were present, who came to take a last look at the body before it was consigned to its resting place. For this purpose the coffin was placed at the principal entrance, where it was exposed to the view of the spectators for some time previous to the funeral rites being performed. The Rev. Dr. Hawks and the Rev. Dr. Berrian officiated. The coffin was borne from the entrance to the chancel, both the ministers preceding it and reciting the solemn sentences of the Burial office. When the coffin was placed in the chancel, the anthems, taken from the Thirty-ninth and Ninetieth Psalms, were recited—and afterwards the beautiful chapter of St. Paul was read. The corpse was then removed to the church-yard, and the concluding portion of the Burial Service was said at the grave-side by the Rev. Dr. Berrian.

JOHN HOWLAND.—The city of Providence lost perhaps the oldest, and certainly one of the most respectable of its citizens, in the death of John Howland, at the ripe old age of 97. He was born in Newport, R. I., October 31, 1757, and came to Providence at the age of 13. He entered the revolutionary army, and was with Washington at Trenton and Princeton, and with Gen. Spencer on Rhode Island. He took a prominent part in public affairs: he was the leading man in establishing a Common School System, and held many municipal offices. He was several years President of the Mechanics' Association, and 21 years Treasurer of the Savings Institution, which he was mainly instrumental in bringing into existence.

WHATENER is opposed to sound reason, is contrary to GOD'S holy word, and is forbidden to christians.

THE WORLD ABROAD.

Prussia.—It is stated in advices from Berlin that on 23d Oct., a note was despatched by Baron Von Manteuffel, on the part of Prussia, in which he again earnestly presses upon the Czar the acceptance of the four points. Nothing further of the document has transpired; but there are not wanting those who say that the note was dictated by the Czar himself, to afford a pretext for a renewal of negotiations.

Russia.—We learn that the Czar had gone to Warsaw with his son Constantine. His youngest sons, Michael and Nicholas arrived at Odessa on the 15th. Thence they would proceed in course of a day or two to Kaischenoff, Prince Gortschakoff's head-quarter's, in order to take active service in the army. Previous to their leaving St. Petersburgh, a solemn religious service was held in the presence of 35,000 of the army; the Czar, his sons, and the troops knelt on the field, and invoked the blessing of heaven on their arms.

France.—It is confidently stated in Paris that Queen Victoria and Prince Albert will return the visit of the Emperor and Empress about the middle of May next, when her Majesty will not only be able to see the French Exhibition, which will then be open, but see Paris in all its glory, with the immense improvements now going on, in a state of completion.

A medal has been struck in Paris in honour of the battle of Alma. On one side it has the portrait of the Emperor, and on the other the following inscription: "Victoire d'Alma, remportee sur les Russes par les Armes Alliees de France, d'Angleterre, et de Turquie, Sept. 20, 1854." It is the composition of M. Borrel.

The "Nouvelliste" of Marseilles states that the Sultan, to show his sense of the services of the late Marshal de St. Arnaud, has accorded to his widow a pension for life of 25,000 piastres per month.

They have been stocking the upper lake in the Bois de Boulogne, near Paris, with fish. Some fine specimens of the silurus, and a number of trout two years old, brought from the establishment at Huninguen, were cast into the lake in the presence of the Minister of Commerce and numerous visitors. All the fish were brought up without accident by the Strasburg Railway.

ATTACK BY THE ALLIES ON A RUSSIAN SETTLEMENT IN KAMSCHATKA.—Three English and three French ships of war have attacked Petropolowski, a settlement of the Russians on the eastern coast of Kamschatka, but so far without success. "The French and English," says the *San Francisco Herald*, "fought well, but the resolution of the Russians is evinced by the vigour with which they defended an insignificant town in Kamschatka, against a powerful and thoroughly-equipped fleet of the enemy. The Russians served their artillery with great effect, doing much more damage to the allies, we suspect, than the latter are willing to acknowledge. There is reason to believe that the English frigate *President* was badly cut up, and *La Forte* pretty severely handled. We have received accounts, also, which indicate that the loss of the allies was nearly four times as great as at first reported. The battle on shore, between the British and French marines and the Russian soldiers, was, beyond doubt, disastrous to the former. The Russians under cover kept up a murderous fire upon the attacking forces—compelled them to abandon their march upon the town—to retreat, one report has it, in great confusion to their ships, and finally to set sail without having accomplished, practically, anything. Petropolosk has not been touched." No doubt the allies will return to the attack.

THE WAR.—Our latest account from the Crimea is dated the 20th of October. The siege of Sebastopol was going on favorably, though its difficulties had turned out to be much greater than had been calculated upon. The two outer forts were destroyed; and on the following day the bombardment from the trenches of the besieging armies was resumed with effect, but the enemy is not reported to have sustained the loss of any essential part of the fortress. From the moment that it was clearly ascertained that Sebastopol could not be reduced, even from the south side and by land, without the operations of a regular siege, there ceased to be reason to be surprised at the length of the proceedings. The allied fleets assisted in the siege, from the south-western side, though not without considerable loss—in all, 100 killed, and 200 wounded in three days. An aid-de-camp of the French Admiral was struck by a shell on the deck of the "Ville de Paris," the flagship. The "Agamemnon," bearing the flag of Sir Edmond Lyons, had suffered severely, and the "Retribution," Captain Drummond, had a mast shot away. Of the casualties on land we have no account. But the Russians confess to 500 killed, includng Admiral Korniloff. The Paris "Moniteur" of the 30th confirms previous intelligence, by saying: "A letter from Varna informs us that a French steamer, which left the Crimea on the 21st, confirms the news respecting the destruction of the two outer forts of Sebastopol. Moreover, the land batteries had made a breach. The allied armies were only waiting for the opening of a second breach, in order to make the assault." According to a Russian official despatch, published in the "Kreuz Zeitung," dated St. Petersburgh, October 28th, the siege continued uninterruptedly up to the 23d; the main fortifications had, so far, suffered but little. The attack from the sea had not been renewed. The Russians had made a successful sortie, and a French battery of eleven guns and eight mortars had been destroyed. Lord Clanricarde's son, Lord Dunkellin, was taken prisoner. From the Danubian Principalities we hear that the Russian force had been increased near Tultsha, and a portion of it had crossed the Danube to the right bank. The Turks that were at Tultsha had fallen back on Babadagh; and those near Matsckin had crossed the river in considerable force and entered the Drobudscha. It was understood that all the Russians meant, was to force the Turks to leave the Pruth and the Lower Danube. The English fleet continued to cruise in the Baltic; but the French ships had all returned home. Formidable preparations are being made in England for the siege of Cronstadt, which, it is stated, will be the first act of the spring campaign. The British War Department has ordered the construction of 120 gun-boats, carrying each 2 heavy guns, and of 40 floating batteries, carrying each 70 guns—total 2,800 guns—to be ready by the opening of navigation in the spring. The French are likewise making preparations.

MINISTRY OF THE CHURCH.

The Rev. G. H. CLARK, of Savannah, Ga., says the *Calendar*, in a late sermon, makes the following statements as to the supply of ministers in the Episcopal Church:—

> "In the reports of the General Convention of 1850, Virginia returned one hundred and seventeen clergymen; in the Convention of 1853 she returned one hundred and seven, showing a loss of ten; and I remember that the Bishop of Virginia said, about a year ago, there were between twenty and thirty vacant churches and missionary stations in his diocese. In the General Convention of 1850 North Carolina returned thirty-nine clergymen; in 1853 she returned but thirty-six. In the Convention of 1850 South Carolina sixty-eight clergymen; in 1853 there appears no increase. Georgia returned, in 1850, twenty-seven; in 1853 she returned but twenty-seven, though the State in these three years was highly prosperous, constantly increasing in her resources and her population. Florida returned eight clergymen in 1850; she returned eight in 1853. Alabama returned twenty-four in 1850; she returned twenty-three in 1853. Louisiana returned twenty-five in 1850; she returned but twenty-two in 1853. Tennessee reported nineteen in 1850; she reported eighteen in 1853. Kentucky reported thirty-one in 1850; and thirty in 1853. Ohio reported seventy-two in 1850; she reported seventy in 1853. Some States have gained in these three years. New York alone has swallowed up twenty-eight of the eighty-five new clergymen—one-third of the whole number; a whole year's supply. Massachusetts secured ten; Pennsylvania ten; New Jersey eight; New Hampshire, Vermont, Rhode Island, Connecticut, Delaware, Maryland, two; leaving nineteen of the eighty-five to be appropriated to the greatest missionary country which the world has seen since St. Paul and his fellow-labourers went out over the Roman Empire; seventeen clergymen in three years, for a country that runs up its population four or five millions every ten years—a country which embraces, beside others, the vast territories of Texas, Iowa, Oregon, Minnesota and California; where Romanism and Mormonism, and Infidelity and Speculation are doing their work, doing it rapidly, doing it, we fear, permanently; a country which, with its wealth, and its energy, and its resources, will soon look down on the narrow region between the Atlantic and the Alleghanies, and hold at her disposal in a very great degree the destinies of the Christian and the heathen world."

FOUR GOOD HABITS.—There were four good habits which a wise and good man earnestly recommended in his counsels and by his own example, and which he considered essentially necessary for the happy management of temporal concerns—these are punctuality, accuracy, steadiness, and dispatch. Without the first, time is wasted, those who rely on us are irritated and disappointed, and nothing is done in its proper time and place. Without the second, mistakes, the most hurtful to our own credit and interest, and that of others, may be committed. Without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to recall.

COMMENTS AND STRICTURES.

THE UNCHARITABLENESS OF PURITANISM.—A puritanical contemporary, the (so-called) *Christian Witness and Church Advocate* (Boston), thus *charitably* apostrophises Mr. (late Archdeacon) Wilberforce:—

> "He has gone where he belongs, *and we are heartily glad of it.* It is a great pity that he did not go a long time ago, *and we hope he will be speedily followed by every man and woman in the English Church, and in our own communion,* who is of the same mind."

Now this is the deliberately recorded sentiment of one, and a clergyman too, who professes to belong to a Church which employs the following prayer:—

> "Almighty GOD, who showest to them that be in error the light of Thy truth, to the intent that they may return unto the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, *that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same,* through our Lord Jesus Christ.—*Amen.*"

Can anything, then, be more inconsistent, than such a sentiment with such a prayer? To "go where he belongs," is, according to the views of such men, to go to perdition; and here is a clerical-Editor hurling his brethren and sisters by wholesale to this fearful doom! Has not such an one indeed occasion to pray, in the language of our Church, "pour into my heart, O GOD, that most excellent gift of charity, without which all my doings are nothing worth!" It is only another proof of the necessity of those who are solemnly ordained to a holy function in the Church, abstaining from such secular offices as those of the newspaper press, so that they may "give themselves wholly to the sacred office whereunto it hath pleased GOD to call them,"—that they may "be studious in reading and learning the Scriptures;" and especially that they may cultivate that charity which is "the very bond of peace and of all virtues"—and so may be "wholesome examples and patterns for the people to follow."

READING THE LITURGY.—A correspondent of a Church contemporary, we observe, complains of the want of attention to *time*, *rhythm*, and *pauses*, in reading the Liturgy. "The Confession and the Creed," he says, "especially if the officiating minister have a rapid utterance, are sometimes a most bewildering and painful confusion of voices; and the more zealous the response, the greater is the evil." He then proceeds to suggest, as a remedy, that the minister read with great deliberation—that the congregation follow him at a distance—not go along with him simultaneously—and that there be distinct pauses between each clause. These precautions, however, will be of little avail where it is a mere affair of colloquial reading. The only way to prevent "a bewildering and painful confusion of voices," is for the Liturgy to be said in *monotone* by both minister and people—that is, *in one note*. It is the Church Catholic's ancient way of using a Liturgy, and certainly the most, if not the only, really devotional way of conducting public worship, giving the true tone of supplication, while it avoids all discord, confusion, and irreverence.

COLLEGIATE.

HAWAIIAN COLLEGE.—The Penahou school, two miles east of Honolulu, Sandwich Islands, has been converted into the Oahu College. "The site of the institution is most admirable; probably none better in the group. The Hawaiian government has liberally granted valuable lands, surrounding the present buildings. The American Board has already expended from $20,000 to $30,000 in the erection of buildings, and at present is responsible for the salaries of both President and Professor."

COLUMBIA COLLEGE.—The Committee of the Senate, appointed to investigate the affairs of Columbia College, have again met to listen to the responses of the different Trustees to the following interrogations propounded at the last meeting of the Committee:—

> 1. Have the affairs of the College been so conducted, as to persons, appointments, and course of study, as best to promote the government and education of the students belonging thereto; and if not, in what respect have the trustees failed, and what has been the consequence of their neglect, if any, upon the general interests of the Institution?
>
> 2. Have you any knowledge that the Trustees have, in any way, violated the terms and conditions of the charter of the college? If yea, state fully and particularly the party, time, and manner of such violation.

In answer to the first interrogatory, communications were received from Thomas L. Wells, Hamilton Fish, Wm. Betts, G. G. Van Waggener, Edward L. Beadle, Wm. H. Harrison, Clementie Moore, Edward Jones, John Knox, Benj. J. Haight, Gardner Spring, Robert Ray, George H. Fisher, Gouverneur M. Ogden, Gerard W. Morris, and Henry J. Anderson. Each Trustee gave, substantially, an affirmative answer to the first interrogatory, and a negative to the second. No responses were received from President King, Messrs. George H. Allen, Ogden Hoffman, Samuel D. Ruggles, and Wm. H. Hobart. The Committee then adjourned *sine die*.

OXFORD UNIVERSITY.—(ENGLAND.)—The Convocation of this University proceeded on the morning of the 24th ult. to elect the new Hebdomadal Council, under the provisions of the act of Parliament. At nine o'clock voting for the first section of the new Council commenced. At half-past ten, voting-papers having been handed in to the Vice-Chancellor by 220 members of Congregation, the poll was declared closed, and in the course of about half-an-hour the following Heads of Houses were declared by the Vice-Chancellor duly elected:

	Votes.
Dr. Williams, Warden of New College	126
Dr. Scott, Master of Balliol College	106
Dr. Hawkins, Provost of Oriel College	101
Dr. Gaisford, Dean of Christ Church	93
Dr. Jeune, Master of Pembroke	74
Dr. Symons, Warden of Wadham	70

At twelve o'clock the voting for Professors began, and continued till half-past one, when the poll was again closed, and after a brief interval the numbers were announced as follows:—

Rev. R. Hussey, B.D., Regius Prof. of Ecclesiastical History	146
Rev. E. B. Pusey, D.D., Regius Professor of Hebrew	104
G. B. Daubeney, M.D., Professor of Chymistry	100
E. Cardwell, D.D., Camden Professor of Ancient History, (Principal of Albion Hall)	99
Rev. J. M. Wilson, B.D., Professor of Moral Philosophy	79
W. F. Donkin, M.A., Savilian Professor of Astronomy	79

The voting for the third section began at three, and concluded at half-past four. A good deal of delay occurred before the result was formally announced, caused by the fact of an equality of votes between two of the persons voted for, the sixth and seventh upon the list. The Vice-Chancellor, after some consultation, determined that neither could be returned, and declared the poll as follows:—

Rev. H. L. Mansel, B.D., St. John's	82
Rev. J. B. Mozley, B.D., Magdalene College	71
Rev. J. P. Lightfoot, D.D., Rector of Exeter College	60
Rev. R. Michell, B.D., Magdalen Hall	60
Rev. O. Gordon, B.D., Christ church	60

The two next upon the list were the Rev. C. Marriott, B.D., Oriel College, and the Rev. M. Pattison, B.D., Lincoln College, who had each fifty-six votes. The Vice-Chancellor had, in consequence, called another Convocation to vote over again for the members yet remaining to be duly elected.

The composition of this Council is such, as is likely to prove highly conservative of the highest interests of the University.

THE OLDEST CHURCH IN THE UNITED STATES.—The *Richmond Enquirer* says that the oldest church now existing in the United States is one near Smithfield, Isle of Wight County, Va. It was built in the reign of CHARLES I., between the years 1630 and 1635. The brick, lime, and timber were imported from England. The timber is English oak, and was framed in England. The structure is brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

CHURCH BURNT DOWN.—We regret to state, that the elegant little church at Granville, Washington co., called Trinity Church, was destroyed by fire on the evening of the 6th inst.

For The Churchman.

TRANSITION OF THE SOUL IN DEATH.

BY ELIZA GRILLEY.

Say, when at last our pilgrim feet,
Their weary round on earth have trod;
How shall we reach the eternal gates,
How find the Paradise of God?

Does the freed spirit meet at once
The full, bright glare of heavenly day?
Or does it calmly, gently rise,
Soaring on angels' wings away.

Soaring aloft, all conscious now
That life is one unbroken thread,—
How must it thrill our spirits then,
Rejoicing that we are not dead!

Let us a soul's transition view
From earth, to realms of living light—
An Angel first receives the Soul,
Then moves along their heaven-ward flight.

Old Earth is now but *dimly* seen,
The Soul must take its last adieu,
And yet the change it scarce perceives,
As on they glide from old—to new.

The Soul sends out its earnest gaze
To meet new scenes divinely fair;
Whilst tender glances soft and sweet,
Meet his from out the peopled air.

Glances so sweet, they seem to say
"We gladly on our mission go:
We're bearing down God's heavenly grace,
To comfort sorrowing hearts below."

'Tis now the Angel sweetly soothes,
The Soul forgets its doubts, its fears,
Whilst memory safely treasures up
The smiles of earth—but drops its tears.

Swifter, the beauteous Angel speeds,
The Soul with untold rapture thrills.—
They're nearing now the eternal gates!
They stand upon the immortal hills!

The Angel ope's the portal fair,
The Saviour gives the welcome hand,
All, all is well, the Soul so blest
Hath enter'd now the unseen land.

Branford, November, 1854.

CELEBRATED ENGLISH OAKS.—An English publication gives the following accounts of the most celebrated oaks in England:—The oldest oak in England is supposed to be the Parliament Oak (from the tradition of Edward I. holding a parliament under its branches) in Climpstone Park, belonging to the Duke of Portland, the park being also the most ancient on the island; it was a park before the conquest, and was seized as such by the Conqueror. The tree is supposed to be 1500 years old. The tallest oak in England was believed to be the property of the same nobleman; it was called the "Duke's Walking stick," was higher than Westminster Abbey, and stood till of late years. The largest oak in this country is called Calthorp Oak, Yorkshire; it measures 78 feet in circumference where the trunk meets, the ground. Three "Three Shire Oak" at Worksop so called from its covering part of the counties of York Nottingham and Derby. It had the greatest expanse of any recorded in this island, dropping over 767 square yards. The most productive oak was that of Gelonos in Monmouthshire, felled in 1810. Its bark brought £200, and its timber £670. In the mansion of Tredegar Park, Monmouthshire, there is said to be a room 42 feet broad, and 227 feet long, the floor and wainscots of which were the production of a single oak tree, grown on the estate.

A FEW days since when the Tunnel Bridge on the Baltimore and Susquehanna Railroad, about five miles south of York, was burnt, a disaster, which would probably have been one of the most terrible that ever happened, was prevented by a brave little boy of about twelve years old. When the framework of the bridge had fallen through, the boy remembering that the express passenger train was then about due from York, started off at the top of his speed to endeavor to stop the train, which he knew must be close at hand. As soon as he reached the curve, about two hundred yards from the bridge, he observed the train coming on at full speed, and fearing that he would be unable to stop them unless by the use of extraordinary means, the noble little fellow took his position on the track, and running towards the approaching train with his hands raised, caught the attention of the engineer, who immediately reversed his engine, and stopped within four hundred yards of impending destruction, the piers being some twenty feet from the rocky bed below, and the gap some sixty feet wide. Had the boy not placed himself on the track, he would doubtless have failed in his noble effort, as the engineers are so often cheated by mischievous boys on the route that they seldom pay any attention to them.

THE PROPELLER HOBOKEN SUNK.—This fine propeller, engaged in carrying freight between this city and New York, while on her passage down the river on Saturday night, when about opposite Athens, met with an accident—either running on a rock or bar—by which she was sunk. One informant assures us that she was ran on a bar, and that her bow was raised out of water so high that she filled at the stern windows, being heavily loaded aft. She sunk in twenty-five feet of water. She had on board 10,000 bushels of malt, 10,000 do. of rye, 150 head of cattle, and a large quantity of Apples. The cattle were let loose, and they swam ashore. Another informant tells us that she ran on the rock at Athens, on which the Swallow met with her frightful accident. The night was very dark, and the rain fell in torrents. Mr. Ballantine, of Newark, is one of the owners of the Hoboken. We learn that there was insurance on the boat, and freight sufficient to cover loss. We also learn that she had on board a quantity of lime.—*Albany Express.*

SABLE SERMONIZING.—The black minister was closing up his prayer, when some white boys in the corner had the ill-manners to laugh, so that the sable suppliant heard them. He had said but a moment before and very earnestly, "Bress all dat is human," when the laugh occurred; and commencing again, just before the "Amen," the pious old negro said: "O Lord, we are not in the habit of adding postscripts to our prayer, but if the 'spression, 'Bress all dat is human,' won't take in dese wicked white fellers, den we pray dat de Lord will bress some dat ai'nt human, also, besides!"

HOW TO BE HAPPIER.—Said a venerable farmer' some eighty years of age, to a relative who lately visited him, "I have lived on this farm for more than half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I *must have more religion.*"

CLERICAL CHANGES.

The Rev. DAVID KERR, having accepted the charge of Christ church Pensacola, Florida, requests his letters and papers directed accordingly.

DIED.

At Beloxi, Jackson Co., Mississippi, on the 5th of October, the Rev JOHN LLOYD JOHNSTON, aged 30 years, formerly of Halifax, N. S., and son of the late Captain Alex. Johnston, H. P., of the 60th R. Regt. of Foot.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

The Ladies' Memorial of Bishop Wainwright.—A CHURCH WITH PERPETUAL FREE SEATS.—To the Ladies, members of the Protestant Episcopal Church in this Diocese, sorrowing with ourselves, though not murmuring, under the inscrutable dispensation, which struck down on the field, and in the midst of his labours and his usefulness, our beloved friend and father in God, Bishop WAINWRIGHT the undersigned, members of different parishes in the City of New York, venture tomake appeal for AID, in founding a memorial, which shall at once attest and perpetuate our regrets, and his example, services, and name.

Among the wishes that lay nearest to his heart, and to the speedier accomplishment of which he gave his life, was that of spreading more widely our Church, its liturgy, and its ministry—its faith, its hopes, and its consolations. It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than, in giving effect to this wish by building in a part of our City, most inadequately provided in that respect, an Episcopal church, of which the seats should forever be free. This labour of love and of gratitude the undersigned have undertaken. In order to accomplish it, they rely upon obtaining a sufficient number of subscriptions of FIVE DOLLARS per annum for three successive years, (or $15, in all,)* and by this circular they make known their plan and their hopes.

It is proposed to designate the church as that of "St John the Evangelist," and that it be known as "the Ladies' Memorial of Bishop Wainwright," with "seats for ever free."

It is intended to build it on the western side of the City, in the vicinity of Eighth Avenue and Fourth street, where already is gathered a dense population, among whom are numerous emigrants from Europe, accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them.

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* This annual subscription is not intended to exclude larger contributions or donations of any amount.

Not doubting that this plain statement will commend its object to the hearts and judgments of those to whom we address ourselves, it remains only to add, that subscriptions may be sent to the treasurer, Mrs. HENRY A. COIT, No. 55 Clinton Place, or left at STANFORD & SWORDS, No. 637 Broadway.

New York, Nov. 1, 1854.

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ADVERTISEMENTS.

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AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,
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Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

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H. B. Martin,
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besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.
All the above artices are made in the *best style*, and *warranted.*
Furs refinished in the best manner.
Your orders are respectfully solicited. J. H. HARLEY,
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R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-1y-5

LITERATURE.

History of Louisiana. The Spanish Domination. By CHARLES GAYARRE. Redfield.

This is the third volume which Mr. GAYARRE, an accomplished citizen of Louisiana, of ancient descent in that country, both on the father and mother's side, and of honourable personal services in the public employments and politics of his own times, has devoted to the illustration of the history of his native State. In 1851 he published his first volume of this series—*Lousiana; its Colonial History and Romance,* followed the next year by its *History as a French Colony.* The present work takes up the narrative with the period of the complete occupation of the territory by the Spaniards in 1769, and brings it down to the year 1803, when it fell to the possession of the United States. This was an important era of the development of the region, and a most curious one in regard to its internal administration and manners, and the intrigues from abroad which were carried on in its borders.

When the country was finally ceded by Spain to France, all the documents and archives of the government were carried away to old Spain. There they have been jealously locked up to the present day. Mr. GAYARRE in his foreign tour, and through a literary agency, has obtained access to those which were necessary for his purpose, and now for the first time spreads their valuable store of information before the public.

His book is a highly interesting picture of the Spanish state in miniature, in its system of colonial policy —the administration of which is traced out with minuteness and accuracy. As each successive Governor was appointed, the acts of his predecessor were reviewed, and a report was sent home by him of the present stat of the province. At these several stages Mr. GAYARRE gives us a detailed view of the condition of affairs—civil, political, social and spiritual. The rule and political economy of the State seem to have been conducted upon liberal principles, or at least with a relaxation of what was arbitrary and unfitted to the spot. The authority of the Governors was mild, and their policy conciliatory. In the pecuniary management there was certainly no extortion. Though restricted in trade, according to the old ideas of national monopoly, confined to its own ports and vessels, innovations on this exclusiveness were constantly winked at, and French and English traffic encouraged. Bounties were given to settlers, there was no direct taxation, and little of any other kind: and to show the state of the finances in a sentence, it is stated, as a conclusion by Mr. GAYARRE, that the expenses of Spain during her occupancy of the colony, from 1776 to 1803, may be put down at fifteen millions of dollars, over and above the small revenue received. This excess was borne by yearly drafts upon the home country.

The wise object of Spain was to encourage immigration and develope the resources of the country as the means of power and wealth in the future. Socially there must have been some conflicts between the old French and the new Spanish families; but in this respect there was much conciliation, if we may judge from the example of the Governors and chief political Spanish functionaries, who intermarried with the beauties of the old French families. In this way our author himself follows his family history to the times when "the commissary of war, DON JUAN ANTONIO GAYARRE, the son of the Royal Comptroller, married CONSTANCE DE GRANDPRE." We may presume, too, that national differences were somewhat mitigated by the relaxing influences of the climate.

In one respect there was some danger of a collision, —in the ecclesiastical administration. The Spaniards who came over were a more earnest people in Church discipline than the French, who in their occupancy had suffered parochial regulations and monastic severities to fall into neglect. The Spanish Churchmen who arrived were for straightening the manners and morals of the day. Father CIRILO was one of this number. He found Father DAGOBERT, a Capuchin, in possession, a mild, amiable, and useful man of unbounded personal influence, and as he had the strong sympathy of language and race in his favour, to say nothing of his easy administration, he was a man not easily to be supplanted. CIRILO directed his attention to the spiritual state of the province and made constant reports to the Diocesan, the Bishop of Havana; but as there appeared some ambition mixed up with his zeal for the purity of the Church, and Father DAGOBERT was so popular and conciliatory, his opposition was at length frowned down by the Governor as factious:—and the abuses, we fear, went on unchecked. Good Father DAGOBERT, in his parishes, was something like the King of Thule. His character is described with considerable unction by our author, who dwells upon it as a delightful picture of repose in a troublous era. This is his portrait:—

FATHER DAGOBERT.

He had come very young in the colony, where he had christened and married almost everybody, so that he was looked upon as sort of spiritual father and tutor to all. He was emphatically a man of peace, and if there was anything which Father Dagobert hated in this world, if he could hate at all, it was trouble—trouble of any kind—but particularly of that sort which arises from intermeddling and contradiction. How could, indeed, Father Dagobert not be popular with old and young, with both sexes, and with every class? Who could have complained of one whose breast harbored no ill feeling towards any body, and whose lips never uttered a harsh word in reprimand or blame, of one who was satisfied with himself and the rest of mankind, provided he was allowed to look on with his arms folded, leaving angels and devils to follow the bent of their nature in their respective departments? Did not his ghostly subordinates do pretty much as they pleased? And if they erred at times—why—even holy men were known to be frail! And why should not their peccadilloes be overlooked or forgiven, for the sake of the good they did? It was much better (we may fairly suppose him so to have thought, from the knowledge we have of his acts and character), for heaven and for the world, to let things run smooth and easy, than to make any noise. Was there not enough of unavoidable turmoil in this valley of tribulations and miseries? Besides he knew that God was merciful, and that all would turn right in the end. Why should he not have been an indulgent shepherd for his flock, and have smiled on the prodigal son after repentance, and even before, in order not to frighten him away? If the extravagance of the sinning spendthrift could not be checked, why should not he, Father Dagobert, be permitted, by sitting at the hospitable board, to give at least some dignity to the feast, and to exorcise away that ever-lurking spirit of evil? Did not Jesus sit at meal with publicans and sinners? Why then should not Father Dagobert, when he went out to christen, or to marry, at some private dwelling, participate in convivialities, taste the juice of the grape, take a hand in some innocent game, regale his nostrils with a luxurious pinch of snuff, and look with approbation at the merry feats of the dancers? Where was the harm? Could not a father sanctify by his presence the rejoicings of his children? Such were perhaps some of the secret reasonings of the reverend Capuchin.

By some pedantic minds Father Dagobert might have been taxed with being illiterate, and with knowing very little beyond the litanies of the Church. But is not ignorance bliss? Was it not to the want of knowledge, that was to be attributed the simplicity of heart, which was so edifying in one of his sacred mission, and that humility to which he was sworn? Is it not written: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Why should he understand Latin, or so many other musty, inexplicable things? Was not the fruit of the tree of knowledge the cause of the perdition of man? Besides, who ever heard of a learned Capuchin? Would it not have been a portentous anomaly? If his way of fasting, of keeping the holydays, of saying mass, of celebrating marriages, of christening, of singing prayers for the dead, and of hearing confessions, of inflicting penance, and of performing all his other sacerdotal functions, was contrary to the ritual and to the canons of the Church—why—he knew no better. What soul had been thereby endangered? His parishioners were used to his ways? Was he, after fifty years of labor in the vineyard of the Lord, to change his manner of working, to admit that he had blundered all the time, to dig up what he had planted, and to undertake, when almost an octogenarian, the reform of himself and others? Thus, at least, argued many of his friends.

They were sure that none could deny, that all the duties of religion were strictly performed by his parishioners. Were not the women in the daily habit of confessing their sins? And if he was so very mild in his admonitions, and so very sparing in the infliction of harsh penance on them, why not suppose that it was because the Saviour himself had been very lenient towards the guiltiest of their sex? It was the belief of Father Dagobert, that the faults of women proceeded from the head and not from the heart, because *that* was always kind. Why then hurl thunder bolts at beings so exquisitely delicate and so beautifully fragile—the porcelain work of the creator—when they could be reclaimed by the mere scratch of a rose's thorn, and brought back into the bosom of righteousness, by the mere pulling of a silken string? As to the men, it is true, that they never haunted the confessional; but perhaps they had no sins to confess, and if they had, and did not choose to acknowledge them, what could he do? Would it have been sound policy to have annoyed them with fruitless exhortations, and threatened them with excommunication, when they would have laughed at the *brutum fulmen?*

His Capuchin brother from Spain took a different view of these matters. In his ecclesiastical report Father CIRILO commented severely on the deteriorated manners and morals of the clergy. A true Capuchin, he maintained, who should follow the rules and discipline established by St. FRANCIS, ought to be a man of austerity and poverty. But as for these diluted monks of New Orleans, "their clothes, their shirts, breeches, stockings and shoes," showed them to be nothing of the kind. In this matter of shirts and stockings, the friars in question had not only the ill-grace to be decent themselves, but to urge their worldly sense of the propriety of the thing upon Father CIRILO himself. Writing to his Bishop at Havana, he *naively* and indignantly remarks, "I can assure your Grace that they spare no efforts to make me like one of them, and to induce me to wear a shirt and stockings, and to become as lax in my morals and habits as they are." The Frenchmen in self-defence and palliation for these and other enormities pleaded a dispensation from the sovereign authority of the Pontiff—upon which plea in alleviation, Father CIRILO, who is not to be easily bamboozled remarks, still writing to his Diocesan: "I have not seen it yet. Whether it is in existence or not, certain it is that the doctrine which we profess, commands us to be satisfied with the strictest necessaries of life, and with the extremest poverty. Therefore, I do not believe in the grant of any such dispensation by the Popes, beyond what may be absolutely requisite to keep body and soul together. *But it never could extend so far as to authorize every one of these fathers to have a watch in his fob, and a clock striking the hour in his room, and another in their refectory which cost two hundred and seventy dollars.* Nor do I believe that they have permission from our Sovereign Lords, the Popes, to possess so many silver spoons and forks, that it is doubtful whether your Grace owns the like. Not only have they silver spoons of the ordinary size, but they have also small ones, to take coffee with, as if wooden spoons were not good enough for Capuchins." Alas, that a clean pair of stockings, a monitory watch in a man's fob, a timepiece on his mantel, or a spoon in his mouth, should become the occasion of spiritual offence! There were graver matters, however. These lapsed Capuchins would not only celebrate christenings and marriages in private houses, contrary to the proprieties, but, what we fear, was regarded as an equal offence, they would accept invitations to the dinner and supper afterwards—"As to their going to balls," says this meddling inquisitor, "I do not see any probability in it, because the youngest of them is fifty years old; but they frequently attend dinner parties, particularly when they perform marriage ceremonies." Another grievance, it seems of the times, was a lax interpretation of the natural history qualities of the innocent, web-footed teal. This savoury species of game, being in a measure amphibious, was eaten by the French Capuchins as fish, on fast days. All the ecclesiastical scandal of the town was in due course reported in these apparently unavailing letters: for at a later date we find Father DAGOBERT not only forgetting the presence of the Ember Days, but absolutely justifying their postponement: "But with regard to this Father DAGOBERT, it happens that he has forgotten to notify the faithful of the coming of Ember Weeks. His attention being called to this omission, he solved the difficulty by transferring the observance of these sacred days to the week following. We replied to him that we did not feel authorized to pursue such a course, and he then observed: "Very well; you may fast this week, if you please, for the public will on the next!' Thus you see that he arrogates to himself more power than is possessed by the Pope, and that he changes, on his own private authority, all the regulations of the Church." Another cause of complaint against this worthy Capuchin, who seems to have had the influence of a metropolitan at New Orleans, was the frequency of his benedictions and his love of processions, which appear to have been more for display than reverence. There was undoubtedly some cause for these remonstrances, and for the complaints on some more serious delinquencies, but the Spanish remedy would have been worse than the disease. What that remedy would have been we may gather from an incident which took place some years later, when in 1789 it was gravely attempted to establish the Inquisition of old Spain, at a time within the brief annals of our own government, on territory now within the United States. The manner in which the attempt was met, was highly creditable, for those days, to Spanish sagacity and vigour. This was the prompt way in which, much to his credit, the Spanish Governor took the responsibility, in contravention of home authority on that occasion:

THE INQUISITION IN LOUISIANA.

It appears that, soon after the death of Charles III., who was far from being a bigoted king, an attempt was made to introduce the much dreaded tribunal of the Inquisition into the colony. The reverend Capuchin, Antonio de Sedella, who had lately arrived in the province, wrote to the Governor to inform him that he, the holy father, had been appointed Commissary of the Inquisition; that in a letter of the 5th of December last, from the proper authority, this intelligence had been communicated to him, and that he had been requested to discharge his functions with the most exact fidelity and zeal, and in conformity with the royal will. Wherefore, after having made his investigations with the utmost secrecy and precaution, he notified Miro that, in order to carry, as he was commanded, his instructions into perfect execution in all their parts, he might soon, at some late hour of the night, deem it necessary to require some guards to assist him in his operations.

Not many hours had elapsed since the reception of this communication by the Governor, when night came, and the representative of the Holy Inquisition was quietly reposing in bed, when he was roused from his sleep by a heavy knocking. He started up, and, opening his door, saw standing before him an officer and a file of grenadiers. Thinking that they had come to obey his commands, in consequence of his letter to the Governor, he said: "My friends, I thank you and his Excellency for the readiness of this compliance with my request. But I have now no use for your services, and you shall be warned in time when you are wanted. Retire, then, with the blessing of GOD." Great was the stupefaction of the Friar when he was told that he was under arrest. "What!" exclaimed he, "will you dare lay your hands on a Comsary of the Holy Inquisition?"—"I dare obey orders," replied the undaunted officer, and the Reverend Father Antonio de Sedella was instantly carried on board of a vessel, which sailed the next day for Cadiz.

Rendering an account of this incident to one of the members o the Cabinet of Madrid, Governor Miro said in a despatch of the 3d of June: "When I read the communication of that Capuchin, I shuddered. His Majesty has ordered me to foster the increase of population in this province, and to admit in it all those that would emigrate from the banks of those rivers which empty themselves into the Ohio. This course was recommended by me, for the powerful reasons which I have given in confidential despatches to the most excellent Don Antonio Valdes, and which your Excellency must have seen among the papers laid before the Supreme Council of State. This emigration was to be encouraged under the pledge, that the new colonists should not be molested in matters of religion, provided there should be no other mode of worship than the Catholic. The mere name of the Inquisition uttered in New Orleans would be sufficient, not only to check immigration, which is successfully progressing, but would also be capable of driving away those who have recently, come, and I even fear that, in spite of my having sent out of the country Father Sedella, the most fatal consequences may ensue from the mere suspicion of the cause of his dismissal." Considering the dread in which the holy tribunal of the Inquisition had always been held in Spain, the energy with which Miro acted on this occasion cannot be too much admired.

The whole view of this relation of the clergy and people in Louisiana is of importance, and may be studied at length from the original documents and minute reports of the times, in Mr. GAYARRE's volume, which follow closely, and present at large the original documents.

A distinct topic of this era is the position of the Spanish provinces towards the growing American settlements on all the West of the Alleghanies. The possession of the mouth of the Mississippi by Spain was a source of endless diplomacy and intrigue; and of many treasonable dispositions toward the American government. In these, Gen. JAMES WILKINSON, who had served in the war of the Revolution, and was then settled in Kentucky, was a prime mover. His correspondence, now published, with MIRO, the Spanish governor, shows him to have possessed the *satis eloquentiæ, sapientiæ parum* of the Roman conspirator; cool, supple, politic, insinuating, plausible, he leaves no art untried to ingratiate himself with the Spanish by betrayal of the interests of his country. He was endeavouring to create a Spanish party in Kentucky, a party for annexation with Mississippi; and for this purpose to implicate the chief, leading men in his state. To thwart the wise policy of WASHINGTON, he was continually urging Spain to withhold advantages from his countrymen; to make their western position as uncomfortable as possible, that they might be driven to union with the province below. It was a grand plan of secession which he contrived, and which he conducted in a most unscrupulous way. Though for a while the chief, he was not the only agent at work on this scheme. It appears that some of the leading men in South Carolina, the proprietors of the Yazoo Land Company, MOULTRIE, HUGER, SNIPES, Col. WASHINGTON, and other distinguished persons were implicated in an attempt, through their agent, O'FALLON, to make terms with Spain for their new territory, (derived by a grant from Georgia,) at the expense of their own country. The plan was to establish an independent state on the Mississippi, which should be a barrier to the Spanish territories against American encroachments, and for the accomplishment of this, O'FALLON, as he said, writing to MIRO, had induced the members of the company "to consent to be the slaves of Spain." We trust that some means may be found of repudiating these unworthy declarations of the agent of the company as gross and unauthorized. As they are stated on Mr. GAYARRE's page, they remain an example and a warning of the facility with which great commercial schemes, managed by a company, may be led into traitorous purposes.

The story of the negotiations by which the United States finally became possessed of Louisiana, is well told in this volume. The arrangements by which it passed from Spain to France were conducted with great secrecy, and it required much sagacity in American diplomatist to watch the tide of events. BUONAPARTE secured the country for himself in 1800, and, not without ambitious views in this quarter, meditated sending BERNADOTTE here with an army of occupation. But he could not hold the territory against the English: so he had to transfer it. ROBERT R. LIVINGSTON and MONROE were on hand to conduct the purchase for the United States. There was some chaffering about the price. In these days, when a hundred millions of dollars is talked of as a light sum for the purchase of Cuba, it is an amusing contrast to witness the uneasiness of LIVINGSTON, then writing to MADISON, the Secretary of State, at the sum demanded, and his suggestion, that in case the French offer of the country for 80,000,000 francs (French debt included in the sum) were accepted, and the United States found it too high a payment to keep the territory at, "the whole sum may be raised by the sale of the territory west of the Mississippi, with the right of sovereignty, to some power in Europe, whose vicinity we should not fear."

There are frequent episodes to this volume of the most picturesque and entertaining qualities, as the remarkable adventurous story of WILLIAM AUGUSTUS BOWLES, whose autobiography, if it could be recalled with all its incidents, would be as wonderful as those of NOLTE, Capt. CANOT, or the great BARNUM. He was a dashing American youth, who, in the course of his career, became naturalized in the Creek nation, and employed the knowledge he had acquired in bold piratical depredations upon the Spanish settlements at Florida. He was supported by the English as a useful desperado; but was finally caught, and died in one of the dungeons of the Moro Castle at Havana. There is also a curious account of the very remarkable half-breed M'GILLIVRAY, of whose strange story this summary is given in a parting view of his character:—

M'GILLIVRAY.

The individual who, Proteus-like, could in turn—nay more, who could at the same time be a British Colonel, a Spanish and American General, a polished gentleman, a Greek and Latin Scholar, and a wild Indian Chief, with the frightful tomahawk at his belt, and the war paint on his body, a shrewd politician, a keen-sighted merchant, a skilful speculator, the emperor of the Creeks and Seminoles, the able negotiator of treaties with Washington in person, and other great men, the writer of papers which would challenge the admiration of the most fastidious—he, who could be a mason among the Christians, and a pagan prophet in the woods; he, who could have presents, titles, decorations showered at the same time upon him from England, Spain, and the United States, and who could so long arrest their encroachments against himself and his nation, by playing them, like puppets, against each other, must be allowed to tower far above the common herd of men. He was interred with masonic honours in the splendid garden of William Panton, in the town of Pensacola. He was much regretted by the Spaniards, but his death literally spread desolation among his people, and one of them, on pronouncing a funeral oration to his memory might, with truth, had he known anything of Hebrew history and of Latin language, have applied to him what was said of one of the Machabei: Fleverunt cum omnis populus Israel planctu magno, et lugebant dies multos, et dixerunt: quo modo cecidit vir potens, qui salvum faciebat populum Israel!

Of the more domestic events, with which Mr. GAYARRE wisely varies his political narrative, this mention of an ancestor of his own is worth quoting—in connexion with the sudden development of a constant source of the wealth of Louisiana:—

IT GRANULATES!

When the whole agricultural interest of Louisiana was thus prostrated, and looking round for the discovery of some means to escape from annihilation, when the eager and anxious inquiry of every planter was: "What shall I do to pay my debts and support my family?"—the energy of one of the most spirited and respected citizens of Louisiana suddenly saved her from utter ruin, and raised her to that state of prosperity which has increased with every successive year.

That individual was Etienne de Bore, who was born in the Illinois district of Louisiana in 1740, and who had gone back to France with his parents when he was only four years old. He was of a distinguished Norman family, being lineally descended of Robert de Bore, who was, in 1652, one of the king's counsellors, director-general of the post-office department, and one of the stewards of the household, &c. Etienne de Bore, when his age permitted it, entered into that privileged body of the king's household troops, called the "mousquetaires," or guardsmen. None could be a "mousquetaire" unless he was noble by birth; every "mousquetaire" had the grade of captain, and the captain of a company of "mousquetaires" had the rank of Lieutenant-General. Etienne de Bore had left the mousquetaires in 1772, to assume the command of a company of cavalry. But the circumstance of his having, the year before, married in Paris the daughter of Destrehan, the ex-treasurer of Louisiana when it was a French colony, operated a change in his career, by inducing him to return to Louisiana, where his wife had some property. Etienne de Bore had settled on a plantation which was situated on the left bank of the Mississippi, six miles above New Orleans. There he had, like the majority of the planters, given his attention to the cultivation of Indigo, and he had also seen his hopes blasted, and himself and family threatened with entire ruin.

In these critical conjunctures, he determined to renew the attempts which had been repeatedly made to manufacture sugar. He immediately prepared to go into all the expenses, and incur all the obligations consequent on so costly an undertaking. His wife warned him that her father had, in former years, vainly made a similar attempt; she represented that he was hazarding on the cast of a die all that remained of their means of existence; that, if he failed, as was so probable, he would reduce his family to hopeless poverty; that he was of an age, being over fifty years old, when fate was not to be tempted by doubtful experiments, as he could not reasonably entertain the hope of a sufficiently long life to rebuild his fortune, if once completely shattered; and that he would not only expose himself to ruin, but also to a risk much more to be dreaded—that of falling within the grasp of creditors. Friends and relations joined their remonstrances to hers, but could not shake the strong resolve of his energetic mind. He had fully matured his plan, and was determined to sink or swim with it. There are circumstances in a man's life when he must know how to play, coolly and sagaciously, a desperate game. Bore felt it, and braced up his strength to fling himself on "the tide which, if taken at the flood, was to lead him to fortune, or if not, was to wreck him among the shoals of life."

Purchasing a quantity of canes from Mendez and Solis, he began to plant in 1794, and to make all the other necessary preparations; and, in 1795, he made a crop of sugar which sold for twelve thousand dollars—a large sum at that time. Bore's attempt had not been without exciting the keenest interest; many had frequently visited him during the year, to witness his preparations; gloomy predictions had been set afloat, and, on the day when the grinding of the cane was to begin, a large number of the most respectable inhabitants had gathered in and about the sugar-house, to be present at the failure or success of the experiment. Would the syrup granulate? Would it be converted into sugar? The crowd waited with eager impatience for the moment when the man who watches the coction of the juice of the cane, determines whether it is ready to granulate. When that moment arrived, the stillness of death came among them, each one holding his breath, and feeling that it was a matter of ruin or prosperity for them all. Suddenly the sugar-maker cried out with exultation: "It granulates!" and the crowd repeated: "It granulates!" Inside and outside of the building one could have heard the wonderful tidings, flying from mouth to mouth, and dying in the distance, as if a hundred glad echoes were telling it to one another. Each one of the bystanders pressed on, to ascertain the fact on the evidence of his own senses, and, when it could no longer be doubted, there came a shout of joy, and all flocked around Etienne Bore, overwhelming him with congratulations, and almost hugging the man whom they called their saviour—the saviour of Louisiana. Fifty-seven years have elapsed, and an event, which produced so much excitement at the time, is very nearly obliterated from the memory of the present generation; but it may be permitted to the filial piety of a grandson to record in these pages, with an honest pride, the indebtedness of his native country to a cherished ancestor.

When the Duke of ORLEANS, with his brothers, the Duke of MONTPENSIER and the Count of BEAUJOLAIS, visited New Oorleans in 1798, they partook of the hospitalities of this ETIENNE BORE—which gives occasion to this personal anecdote by Mr. GAYARRE, his descendant:—

ANECDOTE OF LOUIS PHILIPPE.

When a mousquetaire, or guardsman in the household troops of Louis XV.; and watching over the safety of the Majesty of France, little did he dream that the day would come when three princes of the blood would be his guests in the wilderness of America. What strange events will not time bring on, and how shifting are the scenes in which it delights! The Count of Beaujolais and the Duke of Montpensier soon slept in the tomb; but the other fugitive exile—the Duke of Orleans—whose father's head had fallen on the scaffold, ascended the throne of France, and the planter's grandson became, in his turn, in the gorgeous halls of royalty, the guest of him who had been the planter's guest. But again "the rain descended and the floods came, and the winds blew, and beat upon the king's house, and it fell, and great was the fall of it," for it was not strong, and not "built upon a rock." Now are the king's children exiles and wanderers on the face of the earth. Will it be the decree of capricious fortune, that one of them shall taste the hospitality which his royal father enjoyed in Louisiana in 1798?

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

NEW FALL AND WINTER GOODS.—S. & M. E TOWLE & CO., 281 Grand street, having completed their stock of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SALIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad o order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in th most elegant style, attended to very carefully and with dispatch.
m11-1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.
REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 576 Broome street,
sep30-3m BENJ. B. LOUTREL 63 West 21st street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale o Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28-6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks t those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, [illegible]

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.
"I concur in the above.—ELBERT S. PORTER, Pastor of the church."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

SCHOOLS.

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept. 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call. sep2–3m

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00

DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.

First Division	$25 00
Second Division	20 00

JUNIOR DEPARTMENT.

First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing. $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

$5.—A GOOD HAND-WRITING POSITIVELY GUARANTEED FOR $5.—Clergymen, Citizens, and Ladies will find it to their interest to make early application to Mr. G. H. BRISTOW, at the private Building, 337 Broadway, immediately opposite Sperry's "Night Clock." Families and Clergymen attended at their homes. Miss R. BRISTOW will receive pupils; also, an Italian and French Master. *No charge made for samples* of Visiting and Address Cards. Instruction given in Church Text, &c. Reference to Rector of "Holy Innocents," and Stanford and Swords. Call soon. oct2?–3m.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution will commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30–3m–$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York,
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

UNION HALL ACADEMY, Jamaica, L. I.—The Annual Exhibition (being the Sixty-Second Anniversary) will take place on Wednesday, October 11th, at 12 o'clock M.

The Winter Session will commence on the first Monday in November. JOHN N. BRINCKERHOFF, A.M., Principal. oct7–8t–$

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap 1–1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21–6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21–6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14–1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oct7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14–1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–6m

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7–1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9–1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway.
oct21-1y corner of Howard street.

LIFE AND FIRE INSURANCE.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city.

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16–6m–eow

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W Conckin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

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Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
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Wright Gillies,
Stephen W. Smith,
T. A. Howe,
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George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
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James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper.

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
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C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell.

WM. CALLENDER, President.

T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.

JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.

L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician

JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.

JAMES STEWART, M.D., Medical Adviser, New York.

JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
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On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
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☞ Orders from the country sent free of postage.
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Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

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sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage

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MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

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PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
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NEW LOCATION— FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **435** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

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RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30–1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at cheapes rates constantly on hand.

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BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14–1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

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All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
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PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18, nor over 55, years of age.

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It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

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Counselor: The Bishop of the Diocese, *ex-officio.*

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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address,

MENEELY'S SONS,
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G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,
oct28–3m. 13 Greenwich street, New York.

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, }
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., Astoria.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 45 High street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., }
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Vinton, D.D., Rev. Francis, corner of Garden and Joralemon streets.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding the first Saturday in each month.*

NOTICES.

For The Churchman.

Treasurer of the Missionary Committee of the Diocese of New York.

At a meeting of the Missionary Committee of the Diocese of New York, held on Tuesday evening, the 7th of November, Charles N. S. Rowland, Esq., resigned the office of Treasurer, and James Van Norden, Esq., was elected his successor, and has accepted the appointment. His address is, James Van Norden, President of the Lafarge Fire Insurance Company, corner of Nassau and Cedar streets, New York.

At the same meeting the following resolution was unanimously passed:—

Resolved, That the grateful thanks of the Missionary Committee of the Diocese of New York be presented to Charles N. S. Rowland, Esq., for his faithful, diligent, able, disinterested and liberal discharge of his duties as their Treasurer for the long space of fifteen years past, to the entire satisfaction of this Board; and that the Committee do hereby respectfully and affectionately express their regrets that they are to be deprived of his useful and acceptable labours in that department, and their earnest wish that his health may be perfectly restored. SAMUEL R. JOHNSON, Secretary.

St. Mary's Hall, Burlington, N. J.—The Thirty-Sixth Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain, the Principal. oct14-8t

Ragged Schools.—A Lecture upon the Ragged Schools of England will be delivered by C. L. Brace, Secretary of Children's Aid Society, to the Ladies of New York, and to all interested in Schools for the Poor, at the University Chapel, Thursday, November 9, at 11 o'clock, A.M.

☞ A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, 16th instant, at 8 o'clock.

New York, Nov. 9, 1854. THEO. R. McILWAINE, Rec. Sec.

Episcopal Mission Church for the Poor.—Perhaps so large a number (6 to 8000) of industrious poor Americans and English, cannot be found in any suburb of New York as that in the back part of Williamsburgh, who are living so remote from all places of public worship, and whose children are growing up so destitute of religious instruction. During the past eighteen months, I have been laboring among these neglected thousands; but having no place for service and Sunday school but a dwelling-house, our usefulness has been painfully limited.

The effort for raising the means to erect a Church for their accommodation is strongly recommended by the principal clergymen of New York and Brooklyn. We propose to erect a plain plank Church, large enough to seat 500, and we are now laboring hard to gather the means. To save expense, the Rector is also superintending the work which is now going forward. Dear brethren, could we be furnished with the means, we would soon show you the cheapest and pleasantest Church of the size which has ever been erected in or near this city. And better still, we will, by God's blessing, show you that Church well filled with a congregation of poor, but sincere worshippers.

Your aid will cheer the heart of one who is laboring for souls under peculiarly discouraging circumstances, but whose faith in the accomplishment of this good work is strong. To the poor the Gospel must be preached, and we who read this are the honored instruments, in God's hands, of taking or sending it to them.

Subscriptions may be left with Messrs. Stanford and Swords, 63 Broadway, N.Y.; or, sent by mail to the subscriber, Williamsburgh, L.I.

Nov. 4-3t ALVAH GUION, Rector and Missionary.

The Church Almanack for 1855.—Just published by the P. E. Tract Society, and for sale at their Depository, No. 35 East 13th street. THOS. C. BUTLER, Agent.

*** The Sunday Evening Lectures in St. Paul's Chapel have been resumed, to be continued throughout the season. Service commences at half-past 7.

Burlington College.—The Seventeenth Term at this Institution will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

Notice.—The Rev. William Paret has resigned the rectorship of St. John's Church, Clyde, Western New York, and accepted that of Zion church, Pierrepont Manor, Western New York.

ACKNOWLEDGMENTS.

Church at Fort Lee.—The undersigned very gratefully acknowledges the receipt of $20 from two friends, through the Rev. Thomas Cook. R. HOYT.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations during the past week:—

A barrel of vegetables, a bag of potatoes, and a bundle of clothing, from Mrs. N. G. Bailey; a lot of bedding from Mrs. J. Ogden; a small stove from Mrs. Tucker; a bushel of vegetables from Mr. Brooks; a large quilt from Miss Anny Duer; two entire suits of girls' clothes from Miss F. King; two barrels of vegetables from Mr. John Jay; a stove from Mr. E. Young.

Episcopal Orphan Home, 74 Hammond street, Nov. 11th, 1854.

The Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:—From a friend, a bundle of clothing; from Henry Rogers, Esq., $15.

He trusts that none will deem him officious for bringing to their notice the very urgent claims of the poor, almost at their own doors. The high price of rent and provisions, want of employment, and in some instances protracted sickness, have rendered indispensable the soothing hand of charity. At no former period, during a long experience, has this season of the year called more forcibly for the thank-offerings of those who enjoy the "luxury of doing good."—Who that realizes the source from which his blessings flow, will not esteem it a privilege to comfort the sick and needy, to enliven the hearts of the widow and orphan, to wipe the tear from the sufferer's cheek, and to make glad the habitations of such as know not where to look for succor?

Nov. 14, 1854. LOT JONES, 77 2d Ave.

N.B.—Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 77 2nd Aveuue. nov 18-2t.

General Protestant Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:—

From St. Andrew's Church, Clearfield, Penn., Rev. A. J. Berger,	$2 00
From Christ Church, Tarrytown, Rev. Dr. Creighton..........	22 88
From S. S. of Emanuel Church, Little Falls, Rev. T F. Wardwell	2 00
From Christ Church, Hartford, Rev. T. M. Clark, D.D..........	26 25
From St. Mark's Church, Philadelphia, Rev. J. P. B. Wilmer...	96 87
From sixteen annual members, viz.—Rev. J. A. Robertson, Mr. C. L. Stickney, Mrs. Ann F. Randolph, Miss Susan Pasteur, Mrs. A. C. Jones, Mrs. A. Berners, Mrs. R. H. Jackson, Miss J. Randolph, Mrs. R. B. Waller, Miss Fannie Avery, Mr. E. L. Stickners, Mr. Robert A. Terrell, Mr. A. Stollencoerck, Dr. T. C. Osborn, Mr. J. B. Stickney, Mr. J. L. Charles............	16 00
Total............................	$166 00

JOHN W. MITCHELL,
Treasurer of Gen. Prot. Ep. S. S. Union and Church Book Society.
Depository, 637 Broadway, New York, Nov. 15, 1854.

The Floating Chapel of the Holy Comforter.—The undersigned gratefully acknowledge the receipt of the following sums towards the payment of the debt of the Old Mariner's Home, formerly in Greenwich-street, now merged in the New Sailors' Home on Franklin-square:—From a lady, $1 25; H. R., $5; E. Young, $10; a friend, $25.

The indebtedness is thus reduced to three hundred dollars. It is for the rent of the house. The missionary loaned the money to pay it on the 1st of October, at which time the Home was removed to Franklin-square. He did so with the hope and the faith that the friends of the sailor, who had sustained him in this effort for more than four years, would not forsake him just as his undertaking was resulting in the establishment of the New Sailors' Home, and which relieves him from all pecuniary responsibility in carrying on this work. The money loaned is much wanted. Where it is to come from I do not know. But I renew my appeal to the friends of the sailor, and my hope and trust are, that God will provide, and relieve me from my embarrassment.

Donations for rent of Mariners' Home, may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway.

D. V. M. JOHNSON, Missionary.

Nov. 14th, 1854.

Erratum.—In the acknowledgement of the Treasurer of The General Protestant Episcopal Sunday School Union and Church Book Society, of last week, the types were made to express $5, as received from St. Stephen's Church, New York, to constitute the Rector, the Rev. Dr. Price, an Honorary Manager of the Institution. The amount was $50.

JOHN W. MITCHELL,
Treas. G. P. E. S. S. U. and Ch. Book Soc.
Depository, 637 Broadway, N.Y., Nov. 13, 1854.

Advertisements.

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—FIRST COURSE OF LECTURES 1854-5; AT THE PACKER INSTITUTE, JORALEMON STREET.—The second of this course will be delivered by Rev. Wm. Adams, of New York, on Thursday evening, Nov. 16th, commencing at 7½ o'clock. Subject—"The Ideal of a Merchant." The successive lectures will be given as follows, viz.:—

Thursday, Nov. 23d, Right Rev. Alonzo Potter, D.D., of Phila.
Monday, Dec. 4th, Rev. Alex. H. Vinton, D.D., of Boston.
Tickets for remainder of course, admitting a gentleman and lady, (to members) - - - - - - 75c.
To persons not members, - - - - - - $1,00
Single admission, - - - - - - 25c.

The second course will be given on successive Thursday evenings, by Edward Hitchcock, D.D., L.L.D., of Massachusetts. Subject—"The Religious Bearing of Geology."

nov18-2t-$ WILLIAM BACKUS, Ch'mn. Lecture Committee.

Should be in every Family, Library, and School.—THE FRANKLIN GLOBES.—We solicit the attention of the Trade to the Franklin Globes, manufactured by us. We claim for them the superiority over other Globes for the following reasons:

They are made by an entirely new and improved process.
They are much stronger than other globes.
They are warranted against cracking.
They give the latest changes and divisions.
They are sold at lower prices than other globes.
They are put up in attractive and ornamental metallic bronze frames, (far superior in taste and durability to the old style of wood frames,) and are packed in neat cases, suitable to preserve them in the school room.

A descriptive Catalogue, with styles and prices, will be seen on application to the manufacturers.

MERRIAM, MOORE, & Co.,
Globe Manufacturers, Troy, N.Y

For sale by D. Appleton & Co., and A. S. Barnes & C., New York.
oct. 28-1y-e3w-3.

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jyl-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.

John Johnson, }
B. M. Johnson, } 111 East 18th street, N. Y.

sep23-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.
Furs altered to any shape. au19-1y

WANTS.

WANTED—By a highly respectable American Lady, a situation in a genteel family, to instruct in the primary branches of an English education. To a family living in the country, the above offers peculiar advantages. Advertiser has no objection to assist in the care of the household, being fully competent, or as companion to a lady. Salary no object, a comfortable and quiet home only being desired for services rendered. Address, Beauchamp, at the office of this paper, until the first of December. nov18-2t-$

WANTED.—A Gentleman who has had experience with boys, to undertake some supervisional work, and, if required, to teach the English branches, and the elements of Greek and Latin. A candidate for Holy Orders will enjoy especial advantages. Address the Right Rev. President of Burlington College, Burlington, New Jersey. nov18-3t-$

WANTED by a young lady, a Communicant of the Church, a situation as Soprano singer in some Church Choir in this city, or in Brooklyn. She is qualified to take charge of a small organ, and would be willing to do so, if required. Address G. R. D., Brooklyn Post office.
nov 18-2t.

BOARD IN BROOKLYN.—A small private family, residing in a desirable locality in South Brooklyn, convenient to cars, stages, and ferries, will accommodate two or three gentlemen with furnished rooms, with or without partial board, on moderate terms. Episcopalians preferred. Best references required.

Apply at 243 Court street, near Union-street, South Brooklyn.
nov 11-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of pure warm air, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of Iron, Bronzed, Plated and Enameled Registers, including three sizes of a new and improved Pedestal Register; together with all sizes of the Metropolitan Cooking Range, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of The Peurhyn and Mirror Marble Mantels.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "The greatest attraction in the City."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

*** Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfectson of this model Hat, yet the price remains at the old mark—*Four Dollars.*

oct14-2m GENIN, 214 Broadway,
opposite St. Paul's church

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases.	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
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